¶ A compendious and most marueilous Historie of the latter tymes of the Iewes common weale,

beginnyng where the Bible or Scripture leaue, and contynuyng to the vtter subuersion and last destruction of that countrey and people.

Written in Hebrue by Ioseph Ben Gorion, a noble man of the same countrey, who saw the most thynges hym selfe, and was author and doer of a great part of the same.

Translated into Englysh by Peter Morwyn, of Magdalen Colledge in Oxforde.

And nowe newely corrected and amended by the sayde translatour.

1575.

¶ The Epistle to the Reader.

BEing moued and requested of a certaine honest man, a Printer of London, (Richarde Iugge) studious in his vocation of the commoditie of this our countrey, that I woulde take in hande to translate this part of the historie of the Iewes, to thintent that as there is amongst vs alredy in our natiue tongue, the originall beginnyng of that nation, and the continuaunce also for a long space, in the Bible, and annexed to the same: so there might be likewyse an vnderstanding and declaration to all men in the English tongue, as wel as in other, of the destruction of so famous a common weale: I both thought it honest to further so good an attempt, yea and almost dishonest to repulse his request (oportunitie and leasure seruyng me), considerynge also howe many prophesies there be in the Scriptures, of the destruction not onely of the citie Hierusalem, but also of the whole countrey, and no specialitie nor notification in our tongue of the fulfyllyng of the same.

For the performance wherof, after long waighing and debating of the matter, it was thought most cõuenient not to burden the desirous

57...115,16 2520:12

firous hereof with the prouiding of ſo chargeable a volume as is the great hiſtorie of Flauius Ioſephus, that writ the diſcourſe of the ſame to the Romanes, together with many other actes of other nations, nothing at all partayning to the hiſtorie of the Iewes: but that we ſhoulde plenteouſly content mens deſires, and ſatiſſie our prefixed ende abundantly, with a farre more briefe, much leſſe coſtly, and as ſufficient a commentarie for our purpoſe, nothing inferiour to the other in veritie, yea written by the ſame Ioſephus, as the tenor and contentes of both the bookes doo import, although he name him ſelfe in this Ben Gorion (that is) the ſonne of Gorion, and in the other the ſonne of Mattathias, which is a thing ſo cõmon in the Iewes geneologies, that men neede not ſeeke farre for the like, for one man to deduct his diſcent from diuers names, of father, grandfather or great grandfather, of the fathers ſide, or of the mothers ſide, nowe taking the name of the next, nowe of the moſt noble of his kinrede. But howeſoeuer the names be vnlike, the hiſtories doo ſo agree, that they may well be thought to be written by one man: this vnto his countreymen the Iewes, or for them that deſire no

more but a iuſt rehearſall of the thinges concernyng that only countrey: the other for the Romanes, or for them that deſire to vnderſtād of the feates of the Romanes in the tyme of that age, which we thought not to be neceſſarie for our purpoſe. We determined therefore to take in hand this Ioſeph, or rather this his owne epitome or bridgement of his great boke, yet the whole hiſtorie of the Iewes not withſtandyng. In the tranſlation whereof, what paynes is taken, not only in reſtoring dyuers wordes that were depraued and corrupted in the Latine text, yea and ſome whole members of ſentences left out, which were expreſſely in the Hebrue, but alſo that the Hebraicall fourmes of ſpeache ſo diſcrepant from our phraſe and accuſtomed manner of ſpeaking, myght be framed vnto our vulgare and familyer communication, that they myght be the better vnderſtanded: I refeire it vnto the iudgement of them that be expert in the tongues, who yf they lyſte to conferre both the textes, they ſhall euery where eſpie a great diſſimilitude betweene the wordes of both, & ſometyme finde whole members of ſentences tranſpoſed: yet I truſt they ſhall like wyſe confeſſe, both that I haue not ſwarued any

thyng

thyng from the ſenſe & meanyng of the auethour, whiche I moſt attentiuely dyd alwayes ponder and conſyder, as the thyng moſt profitable for our purpoſe, and alſo that it was neceſſarie ſo to doo, to faſhion it vnto our maner of ſpeaking. For whereunto ſerueth it, yf it ſhoulde not be vnderſtanded? Were it not as good to remayne ſtyll not vnderſtanded in a ſtraunge tongue, as not vnderſtanded in our owne, yf ſuch tranſlations, woorde for woord, be to be counted in our tonge, being turned into our woordes onely? This therefore was chiefely endeuoured, that it might be framed and come moſt nigh vnto our vulgare tongue, not to our vulgar woordes onely: and yet it ſhould not be diſframed, nor digreſſe from the true meanyng of the Hiſtoriographer.

Seeing then that it may now be read in our mother tongue, and vnderſtanded alſo, our hope is that our trauayle ſhall not be loſt, but that thou likewyſe for thy part (gentle Reader) wylt dilygently peruſe and reade this hiſtorie, worthy of ſo great paines to be beſtowed vpon it, both for the pleaſauntneſſe of the matter, & alſo for the inestimable profit that thou mayeſt take thereby. For pleaſure, who woulde not be very muche delighted and deſi-

rous to vnderſtande the ende, and what became at length vpon ſuche a people, that he hath heard ſo muche of, as euery man hath read and heard of the Iewes in the Bible, and otherwyſe? beſides the delectation, in perceyuing thynges of ſo great antiquitie? Euery man delighteth to behold the pictures of auncient perſons, as of Hercules, Hector, Iulius Cæſar, Arthur, & reuerenced them as though they were halfe Gods: how much more pleaſure ſhould it be to behold the liuely images of their mindes, which appeare in their actes and deedes, whyle they were here in this lyfe, whereby he ſhould learne to know good from euyll, and by the applying of their deedes vnto our maners, with conſyderyng the euent and ſucceſſe they hadde of theic actions. We may take eyther an example, or ſome admonition, or occaſion to amende our lyues, wherein beſides pleaſure, is alſo profite. As when thou ſeeeſt the Iewes here afflicted with diuers kindes of miſerie, becauſe they fell from GOD: then mayeſt thou be admoniſhed hereby, to ſee the better to thyne owne wayes, leſt the lyke calamities lyght vppon thee, vnleſſe thou be ſo fonde to thynke God wyll more ſpare thee, whiche art but a wylde Oliue, and but graffed

into

into the flocke of fayth, yf thou bryng eyther noughtie fruite or no fruite, then he dyd the naturall braunches the Iewes, whiche ſprang naturally of the roote it ſelfe. Thou ſhalt reade here of terrible and horrible euentes of ſedition and rebellion, yea, there was no ſuche crueltie exerciſed vpon them by there externall enimies, as they vſed among them ſelues one vppon another, ſubiectes agaynſt theyr princes, and ſubiectes againſt ſubiectes: inſomuche that nothyng haſtened their deſtruction ſo greatly, as their owne doggedneſſe and inteſtiue hatred. Be thou warned therefore by their harmes, and take heede that thou mayeſt auoyde the lyke. Conſider moreouer and marke well, the Iewes were counted Gods people, the Romanes contrary, his enimies: as without all doubt, hauyng no knowledge of God, and being idolaters as they were at that tyme, they coulde not be Gods people: yet for all this, God woulde they ſhoulde preuayle agaynſt the Iewes, and ſubdue them vnder their yoke. Whereby we may learne howe greately God is incenſed agaynſt iniquitie, inſomuch that he wyl rather bryng in vppon his owne children a nation more wicked, then to leaue them vnpuniſhed, to runne forewarde

to their wicked race. Suche profitable ensamples and leassons are in this historie without number: Whiche yf I shoulde recite all, I shoulde bryng the whole booke into the preface. We will therefore be content with these fewe at this present, neyther as all, nor as the chiefe: desiring and wyshing chiefely (good Reader) that thou mayest finde out not the chiefe only, but al, and not only finde them out, but note them, and imitate them in thy liuyng and ordryng of thy doinges: Which yf thou dost then haue we the expected ende of our paynes and trauayle, and thou the profite, wherewith all parties may iustly, or will gladly be contented and satisfied.

(*)

¶ The ſtate of the common wealth of Iurie,

from the Machabees,

vnto the laſt deſtruction and ſubuertion of the ſame.

Cordyng vnto thoſe thyngs that we haue founde in the booke of *Ioſeph* the prieſt, ſonne of *Gorion*, and in other bokes written accordyng to the moſt certayne veritie, we wyl drawe forth and rehearſe ſome thynges for the comfort that may come therof, eſpecially ſeeyng all the prophetes haue bent and directed their prophelies and foretellynges of thynges to come, to this pricke, that the kyngdome of the houſe of *Dauid* ſhould be reſtored, and floryſhe in tyme to come. Therefore, yf there had been any kinges of the houſe of *Dauid*, during the tyme of the ſeconde houſe, or ſeconde temple, then ſhoulde we haue been in ſuſpence, yea, euen nowe alredy our hope had ben daſhe.

But there was no kyngdome of the house of *Dauid* in that age, saue only a certayne dominion that *Zerubabel* and *Nehemia* had. Yea, rather the kingdome remained at that tyme to the house of the *Machabees*, and them that were toward them, and their seruauntes. But nowe to the purpose.

When *Alexander*, the first kyng of the Greekes, had fortified and established his kingdome, he dyed, beyng yet but a young man, & his kingdome was diuided among foure of his captaynes, as it is written, *While he is yet alyue, his kingdome shalbe broken and deliuered into foure coastes of the heauens*. He left behynde hym a sonne of tender yeeres, called *Archelaus*, whose tutor or gouernour perceyuing hym to be towarde, gaue him impoysoned drinke, & made hym away. These captaynes made warre one vppon another, of whom one that was named *Ptolomee*, procured *Moses* lawe to be translated into Greeke, to the intent he myght finde some occasion to picke a quarell agaynst Israel. For by theyr lawe he sought meanes to withdraw them from their religion, accordyng to

Daniel. 8.

the

the Psalme. *Many a tyme haue they afflicted me fro my youth may Israel nowe say.* Psalm.129.

There were seuentie auncient men that translated the lawe, whom *Ptolomee* the king separated one from another, putting euery man apart in a house by him selfe. But they al agreed in one sense, albeit they chaunged thirtiene places, which was not done without myracle, that they all agreed togeather in the meanyng and wryting, as though one alone had written it. These thirtiene places be these. First, *God created in the beginning*. Here no woorde or thyng is put before the name of God, and also for that in the Greeke tongue, the thyng that dooth is put before, & that that is made is placed after, least this woorde *Bereshith* shoulde be taken for a creator, and *Elohim* for a creature. The seconde. *I wyll make man accordyng to the image and lykenesse*: that it shoulde not be thought, as though he were one that consulted with other therein. The third. *And God finished in the sixt day, and rested the seuenth.* Lest it should seeme as though he had made any thyng in the seuenth day, & in it ended his woorkyng. Gene.1. I, for we. Gene.2. Sixt for seuenth.

Gene. 2. I, for we. wooryng. The fourth. *Goe to, I wyl goe downe, and there wyll confounde their language*, lest by speakyng in the plurall number, he shoulde haue ben thought to be many. The fift. *And Sara laughed, speaking with them that stoode by her.* Because Prolomee the kyng shoulde not mocke them, and say, Who shewed you what she sayde to her selfe. The sixt. *Because in their furie they killed an Oxe, and in their wyll they brake the cribbe.* Lest the kyng shoulde deryde them, and aske, What hath a man to doo with an Oxe. The seuenth. *And Moses tooke his wyfe & his sonnes, and set them vppon that that coulde beare a man.* Lest the king should delude our maister *Moses* because he rode vppon an Asse: And that he shoulde not say, Howe shoulde an Asse beare a woman and two chyldren? He woulde neuer haue doone it, yf he had not been a begger, or base person. The eyght. *And the dwellyng of the chyldren of Israel in Egypt and other landes, was 430. yeeres.* Notwithstandyng, they abode not in *Egypt* but 210. yeeres, and that is, that their father *Iacob* tolde them: *Descende ye* (the letters of the whiche wooryde

Gene. 18. With them that stoode by her, for to her selfe.

Gene. 49. Crib, for an Oxe.

Exodus. 4. That that coulde beare a man, for an Asse.

Exodus. 12.

in

in Hebrue signifie.210.) *thyther*. Furthermore, the computation of.430. yeeres, is from the yere that *Isaac* was borne, which was the holy seede vnto *Abraham*. The nienth. *And vnto the litle ones of the chyldren of Israel stretched he not his hande*. As who woulde say, Yea also vnto theyr litle ones he stretched not his hande. Euen because he shoulde not say, the great men escaped, but the chyldren of the sonnes of Israel escaped not. The tenth. *I tooke of them nothyng of valure*. Lest he shoulde say, He toke not an Asse, but he toke one rewarde. The eleuenth. *whiche thynges thy Lorde God hath diuided, that they may shine vppon all people*. Lest he shoulde take an argument thereof, and say, Loe the holy and blessed Lorde hath diuided them to all people, and hath geuen them licence to woorshyp them. The twelfth. *He went and woorshipped straunge goddes, which I commaunded not to woorship*. Lest he shoulde say, Nowe hast thou called them to straunge woorshyppyng of goddes. The thyrtenth. They translated an Hare, *litle feete*, because the kynges wyfe was called Hare, lest she should say, the Iewes mockt me.

Exod.24. Litle ones for princes.

Nume.16. Of valure, for an Asse.

Deut.4. That they may shyne, is added.

Deut. 17. To worship, is added.

When

When these seuentie Elders had translated the lawe into the Greeke tongue, *Ptolomee* reioycyng much in theyr wysedome, honoured them with princely apparrel and great rewardes, brought them home againe, merry and glad. Moreouer, he sent by them oblations to our God. At that time there were many that condescended to followe the lawes of the Grecians, but these seuentie refused. Not long after, captayne *Seleucus*, *Ptolomees* companion in office dyed, in whose steede *Antiochus* raigned in *Macedonia*. This *Antiochus* making warr vpon *Ptolomee*, bereft him of al his dominions, and slue hym. After that, he subdued all the lande of Israell then vnder the regiment of *Ptolomee*, and waged very proude. He hated Israel also, because they loued *Ptolomee*, and ayded hym in the warres agaynst hym. This is that *Antiochus*, that buylded a great Citie vppon the sea coast, and called it *Antiochia*, wherin he made a golden idol, commaundyng that the chyldren of Israel shoulde be brought vnto it, and worshyp it. But some of them chose rather to suffer death for the religion of theyr God: and some other fel from the

Syna-

Synagogue theyr mother Churche. Before this he tooke away also theyr Sabboth, theyr newe Moone, and league of circumcision: forbydding that in any wyse they should obserue these commaundementes, in any place throughout his whole dominions. For the whiche he put many of the Israelites to death, and oppressed them more, then dyd euer any of theyr enimies, or aduersaries. The second man in honour next hym selfe in Hierusalem, was one *Polipus*: he erected an image in the Temple, commaunding the people of Israel to worshyp it, and whosoeuer was disobedient, to be slayne. Therfore he put to death *Hanna* and her .7. chyldren, as it is mentioned in other places. When *Antiochus* perceiued this, it increased his hatred towards Israel, insomuch that he dyd his indeuour that none of them should scape or be left alyue, except such as would worshyp the image. Then fled many of the Israelites to the mount *Modiit*, and to *Iericho*, because of the law of *Polipus* & *Antiochus* his lorde, hauyng to theyr gouernor the hygh Priest *Mattathias*, sonne of *Ioan*, otherwise cald *Casmonanie*. The priest inioyned them to

fast,

fast, and pumysh them selues before the lord with weeping, sackcloth, & ashes. And after this he sayth vnto them, If ye wyl repent your synes for the holy Lord, why dye we lyke women? Let vs goe & fight with *Polipus*, and yf we dye, we shall dye with honour: peraduenture the holy & blessed god wyll helpe vs, and wyll not roote out the remnant of Israel. To this counsel every man assented, and made a couenant with hym vpon this thing. *Polipus* hearing this, geathered his force togeather, and made toward them to destroy them, and what Israelite so euer he founde in his way, he slue hym. *Mattathias* the priest and all the remnant of Israel vnderstandyng that *Polipus* came agaynst them, they went vp vpon the mount *Modin* with theyr wyues and chyldren. Then put he hym selfe & his sonnes in armour. He had 5. sonnes. *Iudas* the eldest, the next *Iehonathan*, the thyrde *Iochanan*, the fourth *Schimeon*, the fyfth *Eleasar*. All these were valiaunt and good men of warre. When *Polipus* came to them, he craftily spake to *Mattathias* sayeing, Thou art one of the chiefe men in Israel, and a man of honour and estima-

tion

tion. Come downe therefore, and al that be with thee, worship the image, and strive not against the king, that ye may live, and not be destroyed: Thou shalt be theyr Prince also, if thou wylt be conformable. But the priest in no wyse would be seduced by hym, but rather cursed and reuyled hym. *Mattathias* had an auter at the foote of the hyl, whereuppon when he had offered sacrifice to the most blessed God, there came one of the wicked Israelites out of *Polipus* campe, and kylled vpon it a Swyne. This wyllayne was young and lustie, but the priest was olde: yet when he saw what this lewde felowe had doone, crying vnto his God to helpe hym and strengthen hym, he chalenged a combate betweene hym selfe and the felowe. Whiche thyng beyng spied both of the felow, and of *Polipus*, with his whole army: *Mattathias* came downe with his swawen swoorde in his hand, and the felowe stoode against hym redy to receyue hym. But the priest rushyng vppon hym, by the assistaunce of his God, ouercame hym, cut of his head, and cast his carkasse vpon the Auter: whereat *Polipus* and his whole

hoast were muche astonied, beholding one another. The priest stoode styl by the aulter, crying: whiche of you wyl come to me man for man? Then *Polipus* picked out a strong champion, the best of all his armie, and brought hym out of the arrayes of his hoast, to teach hym his lesson, howe he should behaue him selfe with the priest. The priest therefore drewe towarde the campe with his naked swoorde in his hand, as though he came to ioyne with their champion: but leauyng him, he turned his swoorde vpon *Polipus*, stroke of his head, and fledde to the hyll. Then blowyng their hornes, and makyng a shoute togeather, they rushed downe vppon the Grecians campe. But when the Grecians sawe that their graunde Captayne was slayne, they fledde. *Chasmonaie* and his sonnes with all Israel folowed the chase, ouerthrewe them, and made a great slaughter. This doone, *Mattathias* the priest went to Hierusalem, purified the temple, restored the worshypping of God, and commaunded all that were borne during the tyme of *Polipus* to be circumcised, for by the meanes of his inhibition, they were vncircum-

circumcised. Thus beyng establyshed, he sate vpon the throne of the kingdome, and droue the Greekes out of the lande of Israel. His kyngdome endured one peere, whiche was the two hundred and twelfth peere from the buyldyng of the seconde house. After this he fel sicke, and like to die, charged his sonnes to keepe the obseruations of the Lord, & to walke in his waies: also to play the men agaynst the Grecians, for the religion of the Lorde. Then brought he foorth *Iudas*, a tall man and a hardie, and placyng hym in the sanctuarie, tooke a horne of oile, & powred it vpon his head, whereat the Israelites clapped their hands, and gaue a great shout, saying, God saue the kyng, God saue the kyng. Soone after, *Iudas* geathered an armie of Israel, & made an expedition agaynst the remnaunt of the Greekes that were left in the holdes of Israel, & whatsoeuer he tooke in hande, God gaue it good successe. Notwithstandyng *Antiochus* sent agaynst him a puissant armie, vnder the leadyng of one captayne *Pelonius*, agaynst whom *Iudas* so warred, that the Grecians went to wrack, for he espied his tyme when they were

destitute of victuals, and speedely set vpon them, beat them downe handsmooth, and approched to captayne *Pelonius*. sixe the valiauntest about hym, yea, and hym also. When *Antiochus* heard this, he was in a great rage: wherefore he chose out a most valiaunt captayne, called *Lysias*. and sent hym agaynst Hierusalem with a thousand horsemen, and footemen without number. *Iudas*. hauyng knowledge therof, commaunded a fast throughout al Israel, for three dayes: after, tooke muster of al his armie, and made ouer them captaynes of thousandes, hundredes, fyftes, and tennes. These sayde to their souldiers, *Whosoeuer is afrayd. &c.* Wherupon many of the people returned home, yet there remayned seuen thousande, and fiue hundred, of suche courage all, that one would not haue run away from an hundred. *Lysias* diuyded his hoast into three partes, committyng them vnto three captaynes, *Nicanor*. *Bagris*. and *Ptolomee*. But after the Israelites had once geuen a great shoute, the Lorde beat downe the Greekes, so that the Israelites destroyed nyne thousande horsemen of them, and spoyled the whole hoast,

and

and they that remayned alyue, tooke them selues to flyght. The next day kyng *Iudas* kept his Sabboth, togeather with all Israel in the campe, for the battayle was vpon the sixth day. The morowe after, the Israelites returned to the spoyle of those that were kylled, and after to pursue other that were not able to resist: but they found none, for they were fled into *Astareth Karnaim*. During the time of these warres, *Antiochus* inuaded the lande of Persia, for they had mooued warre agaynst hym, and done him iniurie.

Wherefore he fought agaynst them: but hauyng the ouerthrowe at theyr hands, he returned to *Antiochia* with great shame. where also he founde his armies with another dishonour and foyle. Wherewith he was in suche a rage, that he gathered togeather all the valiauntest and best warriours in all Gretia, yea all that were able to beare weapon, swearyng he woulde byyng with hym suche an armie, that all the grounde about Hierusalem shoulde not suffice them to stande vppon, that he woulde haue with hym, euen for his footemen onely. And he set forwarde

his horſemenne, with horſes and wagons laden with all maner of munition for the warres: as bowes, ſhieldes, targets, ſwoordes, and ſpeares, breſtplates, and mooryens, beſydes a huge number of Elephantes, and ſuche, that a dozen baliaunt men myght fyght vppon one Elephant, the Elephantes beyng to them as a fortetreſſe. But kyng *Iudas* takyng hart to hym, put his truſt in his GOD, and ioyned battayle with hym. At length when he with the power of Iſrael approched to the Elephantes, they ſlue them downe ryght, ſo that the Elephantes roared, the Horſes and all the beaſtes that drewe the baggage and furnitures were very ſore afrayde. Kyng *Antiochus* alſo beyng mounted vppon his Pard, and not able to ſyt her in her flight, was throwen downe. His ſeruauntes therefore fyndyng him, tooke him vp, and bare hym a whyle vppon their ſhoulders, and (beyng a corpulent and groſſe man) they were not able to carrie hym further, but caſt hym downe in the way. The Lorde had plagued hym alſo and his whole hoſt before with a dyre

ſcab,

scab, or rotten matter, and with other most horrible diseales: therfore as he sawe all these thynges, he confessed it to be the hand of God. Wherupon he made a vow, that yf he escaped, he woulde circumcise hym selfe with all his souldiers, and would conuert them to the worshyppyng of the God of Israel: but God hearde hym not. He fledde therefore a foote aswell as he myght, and dyed by the way through his greeuous and sore diseales, and *Opiter* his sonne raigned in his steade. Kyng *Iudas* with all Israel, returned with great ioy to the house of the Lorde, offered sacrifices: and as they had layed wood vppon the auter, and the sacrifice vppon that, they called vnto the Lorde, louyngly to accept theyr sacrifice, and in the meane space, fyre came forth of the auter by the owne accorde, consumed the sacrifice and the wood, the lyke neuer chaunced vnto them to this day. This myracle was wrought the. 25. day of the moneth *Elul*. The kyng made an expedition also into *Arabia* to warre vppon the people thereof, and made of them a great slaughter, brought them into subiection, and made them

Repentance without mercie.

August.

tributaries. In his returne he ſet vppon a great citie of the Greekes, wanne it, and raced it. After that, he made a roade into Greece ten dayes iourney, whereas came againſt hym with a huge armie, the chiefe man in king *Opiters* realme next his perſon: but *Iudas* diſcomfited hym and all his people. From thence he went to the Citie *Sipolis*, that was vnder the Romanes, where as came forth to meete hym *Godolias* with a royal preſent, informyng hym that they had euer borne the Iſraelites good wyl, were their neighbours, and ſhewed them pleaſures. The king examined the matter, and found their woordes true: ſo receyuyng theyr preſentes, departed thence. After this *Gorgorius*, a captayne of the Romanes, mooued warre with *Iudas*, but *Iudas* ſtroke a battayle with hym, and deſtroyed his whole armie, ſo that none eſcaped. *Obiter* ſonne of *Antiochus* hearyng what actes *Iudas* dyd in all countreys rounde about, he muſtred all his people, leuied a puiſſaunt armie, wherewith he came and beſieged *Bethar*. Then cryed *Iudas* and all Iſrael vnto theyr God, with faſtyng and ſacri-

fices.

fices. The nyght after, *Iudas* diuided his menne into certayne bandes, commaundyng them to geue the Gretians a *camisado*, and to enter theyr campe whyles it was darke: which they did, and slue very many of ý best of the Gretians, about a foure thousande, preparyng neuertheles for the syde agaynst the morowe, where as also the Israelites dyd beate downe many of the Greekes. In that battayle was slayne *Eleasar* sonne of *Mattathias*, the kinges brother. For when he espied one with a golden swoorde vppon an Elephant, he thought hym to be king *Opiter*, who had .20. Elephantes in his armie. Therefore he tooke hart to hym, and beat downe the souldiours of the Greekes on both sydes hym, were they neuer so strong, tyll he came to the Elephant. And because the Elephant was so hygh that he coulde not reache them that sate vppon hym, he shoued his swoorde into the belly of the beast to ouerthrowe the kyng, whereat the Elephant shronke together and fell vppon *Eleasar*, that he dyed there: for whose sake all Israel mourned and made great lamentation. But *Opiter*

hearing

hearyng this, strayghtway made suite to kyng *Iudas* for peace, and a league to be made betweene them, whiche after *Iudas* had consented vnto, he returned home into Greece agayne, and by the way fell into the handes of his enimies that slue hym. After hym succeeded *Demetrius* his enimie, who was the cause of his death. There were at that tyme certayne euyll disposed persons of the Iewes, that serued the king of the Grecians in his warres, namely, one *Alkimus*, who went to the king of the Greekes at that tyme lying at *Antiochie*, and stirred hym to moue warre vpon Israel, and king *Iudas*. By whose suggestion *Demetrius* sent agaynst *Iudas* a captayne called *Nicanor*, with a strong armie. He nowe comming to Hierusalem, let *Iudas* vnderstande that he bare hym good wyl, and was desirous to make peace, and enter into a league with hym. Therefore as *Iudas* came forth accompanyed with his brethren the sonnes of *Chasmonamie*, *Nicanor* mette hym in the way, imbraced hym, and kyssed hym: after that, led hym to his pauilion, and sette hym vppon his seate of honour. King *Iudas*

also

also after he returned from the campe, made vnto *Nicanor* a great feast, callyng hym and his noble meyne with hym into Hierusalem, where they ate and dranke at the kinges table. Kyng *Iudas* was yet vnmaried, wherefore *Nicanor* moued hym to take a wyfe, that he myght haue issue, and not lose his succession, whose counsayle *Iudas* alowed. This done, the lewde pickthanke *Alkimus* declared to kyng *Demetrius* the league that *Nicanor* had made with king *Iudas*: whereat *Demetrius* beyng wroth, writ vnto *Nicanor*, that he had intelligence of his traiterous practices. *Nicanor* was in Hierusalem when this letter was delyuered hym. When *Iudas* hearde of the contentes of the letter, he fledde out of Hierusalem into Samaria, where he sounded a Trumpet, and geathered Israel togeather. *Nicanor* vppon these letters entred into the house of the Lorde to seeke *Iudas*, but he founde hym not. Then he examined the priestes, who sware they knewe not where he was become. After he had nowe sought hym in euery corner throughout Hierusalem, and coulde not finde hym, in a fume he

he sware he would beat downe the temple: and geatheryng togeather all his hoast, he made speede agaynst *Iudas*.

When he heard of *Nicanors* comming, he issued out of Samaria to meete hym, and after they had stroke the battell, *Iudas* slue of the Greekes to the number of. 18. thousande horsemen, tooke *Nicanor* alyue, and was minded to kyll hym, But *Nicanor* besought hym of pardon, alleagyng that the kyng knewe well ynough, that he beganne not this batale with his good wyll, but lest he shoulde transgresse the commaundement of the kyng his maister, Wherefore (sayeth he) I humbly beseeche your maiestie not to kyll me, and I sweare vnto you, that I wyll neuer beare armour agaynst you, nor anoy you in any wyse. Vppon this the kyng made a league with hym, and dimissed hym. So he returned to the kyng his maister with shame ynough. After this *Demetrius* dyed, and *Lysia* his sonne raigned in his steade. Yet the wicked men ceassed not, but mooued agayne kyng *Lysia* to make a voyage in his owne persone, with a puissaunt army agaynst *Iudas*: but ha-

uyng

uyng the ouerthrow of kyng *Iudas*, he fled vnto *Asdotum*, tyl he had stronglye repayred agayne his armye. Then came he the seconde time vpon *Iudas*, in which conflict the Israelites were put to flight. Kyng *Iudas* notwithstandyng, fledde neither one way nor other, but called to his menne, and exhorted them to returne and sticke by hym, yet they woulde not obey hym. So he abid alone with his drawen swoorde in his hande, vnto whom none of his enimmes durst approche nygh, but with Charrettes and Horsemenne they enuironed hym, and archers shot at hym, woundyng hym sore, tyl he fel downe dead vppon the groumde, and they that were about hym were taken alyue. The tyme that he raigned ouer Israel was syxe yeeres. Many of the Greekes captaynes were slayne also in that battayle, and the kyng hym selfe so wounded, that he was fayne to geat hym into his countrey to be cured of his woundes. After he hadde recouered his health, he returned agayne, came to Hierusalem, and to al the cities of Israel, with the power of the Greekes, wherewith he so afflicted them

at that tyme for the space of foure monethes after the death of *Iudas*, that the lyke tribulation was neuer seene in Israel. In the meane season the Israelites resorted to *Ionathas* the sonne of *Mattathias*, and made him king in *Iudas* steede, and were sworne vnto him. This *Ionathas* fought diuers great battayles agaynst the Greekes, hauing the ayde of one *Sauinus* of the kynred of king *Alexander* the fyrst, who had made a league with *Ionathas*, and tooke his part against Gretia, wasted and spoyled it sore, tyl at the length the king of the Gretians slue *Ionathas* by a trayne. His raigne ouer Israel dured sixe yeeres. Then was *Schimeon* his brother kyng in his stede. Agaynst him *Antiochus* the second kyng of the Gretians came to warre. But *Schimeon* met him, and layde fyrst an ambushe to entrap the Greekes, and then ordered his battayles in aray agaynst *Antiochus*. After that, he with his whole hoast made a face, faignyng as though they fledde, and retyred, tyll they perceyued *Antiochus*, who pursued them, to be within theyr daunger, then the ambushe brake foorth vpon the

Greekes,

Greekes, and made a very great slaughter. After this *Schimeon* returned to Hierusalem with great ioy. Then sent *Ptolomee* kyng of Egypt an imbassage to *Schimeon* kyng of Israel, offeryng hym his daughter in maryage. To this request when kyng *Schimeon* hadde consented, *Ptolomee* came to Hierusalem, where was made hym a great feast, and they were alied togeather. Whereupon *Antiochus* kyng of the Grecians writ to *Ptolomee* kyng of Egypt, priuyly to murder *Schimeon* king of Israel. Whom *Ptolomee* durst not but obey, for at that tyme the kyng of Egypt was in subiection to the Greekes. Therefore when *Schimeon* came into Egypt to see his father in lawe *Ptolomee*, he was receyued with great feastyng: but in the same he had poyson geuen him, that he died thereof. Beside this also, his sonne whiche came with hym, *Ptolomee* cast in prison. These things iustly chaunced vnto *Schimeon*, for that he had transgressed the worde of the Lord, that forbade al aliaunce with the Gentiles. The tyme that he raigned ouer Israel was. 18. yeres. Then *Iohn* his sonne raigned in his sterde, who was

called

called *Hircanus* in the Greeke tongue. The same *Ptolomee* king of Egypt inuaded Israel with all the power that he could make. But *Iohn* the sonne of *Schimeon* met hym, and the Lorde ouerthrewe *Ptolomee* with his whole hoast, that they were slayne of the Israelites, and pursued to the Citie *Dagon*, about whiche tyme the Israelites made trenches, and besieged it. Nowe within the Towne they had the Mother of kyng *Hircanus*, whom *Ptolomee* caused to be set vppon the walles, and to be scourged with whyppes in the sight of her sonne. When *Hircanus* sawe the great affliction of his mother, he woulde haue rayſed his siege, and departed from *Ptolomee*. But his mother called vnto hym, and sayde, My deare sonne *Iohn*, regarde not my trouble, for all chastesninges come from GOD. Proceede manfully with thy siege agaynst this Citie, for it is in great distres, and reuenge me, thy Father, and Brother, murdered by *Ptolomee*. The kyng folowed her aduise, and manfully rayſed a mounte, from the whiche he battered the walles with Engynes of yron lyke Charrettes,

tyl

tyll he began to shake. Wherefore many of the souldiers of the Towne fledde, and theyr companions began to scatter. *Ptolomee* seeyng this, commaunded to afflict his mother yet more, & to encrease her scourgynges, vntyl the entrayles of *Hircanus* was moued, that he coulde abyde no longer to see his mother so cruelly handeled, but left the siege, and let *Ptolomee* escape: who neuertheless kylled his mother, and fledde into Egypt. In the fourth yeere of kyng *Hircanus* raigne, *Pius* king of Greece came & besieged Hierusalem with a great power and strength, whom *Hircanus* was not able to meete and encounter withal in the fielde, but suffered hym selfe to be closed vp in the Citie. The kyng of the Grecians therefore rayled great Townes agaynst the Citie apart from the wal, dygged a Trenche, and cast vp a mount. Then planted they theyr engyns named Rammes agaynst the gates, so that the Citie was harde besieged: for they beate downe one of the turrettes that stoode vpon the Wal, whereat al Israel was afrayde, and agreed togeather to issue out and skyrmishe with them, whatso-

euer ſhoulde come thereon, lyfe or death. Whiche although *Hircanus* lyked not, yet they ſo dyd, and ſlue many of theyr enimies, put them alſo to flyght, that they were conſtrayned to encampe them ſelues further of from Hieruſalem. Then the Iſraelites came to the Towres that the Greekes had buylded, and raſed them to the grounde. Thus they iſſued out dayly, ſkirmiſhyng with *Pius*, vntyll the feaſt of the tabernacles. Then ſent *Hircanus* to *Pius*, deſyryng hym that he woulde graunt them truice, and let them be in peace whyle the feaſt laſted. His requeſt *Pius* graunted, and ſent a fatte Ore to be offered to the God of Iſrael, couerynge his hornes with beaten golde, and dreſſyng hym with fillets of Chriſtall, and other precions ſtones, clad hym alſo in a garment of purple, and diuers other precious clothes. He ſent moreouer plate, both of ſyluer and golde, full of diuers kynde of ſpices, all to be offered vnto the Lorde. When kyng *Hicanus* ſawe this, he went out vnto *Pius*, and after he had made peace with hym, he made hym and his cheefe men of warre a great feaſt, and gaue

hym

hym a present of three hundred pounde wayght of golde: He went also with *Pius* to ayde hym agaynst the kyng of Persia, that at that time rebelled against him. But he tarryed there not long, because the tyme of Pentecost was at hande. Wherefore kyng *Hircanus* and the hoast of Israel returned: but *Pius* and his armie of the Grecians proceeded. Whom the kyng of the Persians met in the fielde, slue *Pius* hym selfe, and vanquished the residue, that almost none remayned. Whereof when tydynges came to *Hircanus*, he was very gladde, and returned to Hierusalem with peace and ioy. After this *Hircanus* made many great battayles with the nations about hym, and had euer the victorie. He also came to the mount of *Gorizim*, where he wonne a forte of the Sectaries and Samaritanes, and raled downe the temple that the Sectaries had there as theyr house of Sanctuarie, whiche they buylded by the licence of *Alexander*, the first kyng of the Greekes. He that buylded it was *Manasse* the priest, brother to *Schimeon* the iust. But *Hircanus* the hygh priest pul-

led it downe two hundred yeeres after it was builded. From thence he went to the Citie of *Samaria*, & besieged it. This was the mother citie of the *Samaritans* and *Sectaries*, whiche was brought to suche distresse, by the long siege of *Hircanus*, that they within were faine to eate the carkases of dogges. The feast of propitiation then beyng at hande, *Hircanus* made speede to Hierusalem to execute his office in that feast (for he was the hygh priest) appoynting for generalles of his armie, *Aristobulus* his eldest sonne, and his seconde sonne *Antigonus*. In the meane season, they within the Towne wrote to the king of Greece, to come to succour them, which he dyd with a great power. But these two young men the kings sonnes went to meet them with the strength of the Israelites, and gaue them the ouerthrowe, kyllyng them vp almost euery one, to the number of xxi. M. fighting men, and the rest fled. That doone, the young men returned to the siege of *Samaria*. King *Hircanus* their father had eyenges of the comming of the Grecians agaynst his sonnes: & in that he perceyued they shoulde haue the Gre-

cians

tians of the one side of them, and the Samaritanes & Sectaries of the other: But he knewe nothyng what was happened, for that victorie chaunced the nienth day of *Tisre*. His hart therefore was carefull for his sonnes, and for Israel: notwithstandyng he proceeded in his office accordyng as the feast required. As he entred into the house of *Sanctum sanctorum*, or the most holyest, to offer incense, and to cal for mercie for his children and for the armie, he hearde a voyce speakyng vnto hym: Neuer trouble thy mynde with thy children, and with the boast of Israel, for yesterday the Lorde of his mercie heard them, and accordyng to the greatnesse of his goodnesse, for thy fathers sakes: Let thy hart therefore be ryght, and thy handes pure. So the kyng goyng out of the Sanctuarie, declared it to the people. Whereupon the next day he sent poste to *Samaria*, and was assuredly certified agayne that this was true. Wherefore kyng *Hircanus* was magnified greatly of all Israel, for they knewe that the blessed Lorde accepted his dooynges, inspiryng hym with the holy ghost, and in- *September.*

creasyng his kyngdome and preesthood. After this, he tooke his iourney to Samaria, besieged it a whole yeere, and at length wanne it, slue all also that bare lyfe within it. He raised the walles, the palace, and burnt vp the citie. He hadde warres also with the Romanes, and the Arabians, and God prospered all that euer he tooke in hande. Shortly after, God gaue hym rest and quietnesse from al that dwelt about hym, and from all his enimies, so that Israel rested boldly in peace and tranquilitie all his tyme. On a tyme the kyng made a feast to all the Sages of Israel, that they myght make good cheare with hym. And beyng pleasauntly disposed, he sayde, I am your scholler, and whatsoeuer I doo, that doo I by your aucthoritie. Wherefore I pray you if you see any fault in me, or yf I doo not as becommeth me, tell me of it, that I may reformme myne euyll way. Then euery man greatly extolled and commended hym, saying, Who is lyke vnto thee, our lord king, so woorthy of the kyngdome and priesthood, so notable in good woorkes, whose woorkes be doone for the God of heauen, whiche hast

also

alſo doone ſo muche good to Iſrael? The kyng was very well pleaſed with their anſweare, and reioyced greatly. Yet was there one amongſt them, an vndiſcreete man, called *Eleaſar*, who ſpake vnaduiſedly to the kyng: And it pleaſe your maieſtie, it were ſufficient for you to haue the crowne of the kyngdome, ye myght leaue of the crowne of the prieſthood to the ſeede of *Aaron*, forasmuche as your mother was captiue in the mount *Modiit*. Incontinent the king was moued and ſore diſpleaſed agaynſt the Sages: which certayne of his ſeruauntes that hated the Sages, and ſmelled ſomewhat of ſectes, perceyuyng, one of them informed the kyng, that whatſoeuer that vndiſcreete perſon hadde ſpoken, it was not without the aduiſe of the Sages. Wherevppon the kyng demaunded of the Sages, What lawe ſhall that man haue, that in the deſpight of the kyng, ſpeaketh thynges in his reproche? They made aunſweare, He is worthy to be whypt. Then layde one of the Saduces, The matter is playne, that accordyng to the myndes of the Sages, and at theyr byddyng, he vpbrayded

thee, and therefore they would not awarde hym to dye. Whereat the kyng helde his peace, and gaue neuer a woorde to answeare. So all the ioy was dashed and turned into sadnesse. The next day at the commaundement of the king, proclamations went out to all ỳ cities in the kinges dominions, that they shoulde stande to the ordinance of *Saboch* and *Bithus*: and whosoeuer shoulde refuse to folowe theyr decrees, or woulde obserue the traditions of the Sages, and obey theyr wyll, shoulde suffer death. This was Iohn the hygh priest, whiche had the priesthood fourtie yeeres, and in the end became a Saducee. Notwithstandyng, the Israelites obeyed not the kynges commaundement, but rather priuilie folowed the orders of the Sages. The kyng hym selfe and all his seruauntes folowed the traditions of the Saducees, makyng inquisition for them that stacke to the constitutions of the Sages, and puttyng to death as many as he coulde gette knowledge of. By this meanes he drewe muche people of Israel into this opinion. The time that *Hircanus* raigned ouer Israel,

was

was.31.yeeres, & then he dyed. After hym raigned his sonne *Aristobulus*, for he had three sonnes, *Aristobulus*, *Antigonus*, and *Alexander*. This *Alexander* was hated of his father, and banyshed out of his presence. He went therefore and made warre vpon *Tyre* and *Sidon*, subdued them, and compelled them to be circumcised. *Aristobulus* regarded not the hygh priesthood, but set lyght by it, wherefore he woulde not execute the office thereof, but tooke the kyngdome vppon hym, and set the crowne vpon his head: and was called the great kyng. Beside this he banished his mother, and *Alexander* her sonne, his younger brother, and woulde not suffer them to dwell in Hierusalem. But he loued his brother *Antigonus*, and made hym Lieuetenaunt generall of all his warres, settyng hym forwarde into the warres agaynst his enimies. Wherein the young man *Antigonus* hadde good fortune, and prospered in all thynges that he tooke in hande, and returned safe to Hierusalem, where he entred into the house of the Sanctuarie to pray for his brother the kyng, whiche at that tyme

was greeuously sicke: and also to acknowledge before the Lord God, his goodnesse and mercy towardes him, in that he ayded hym agaynst his enimies. Then came a certaine wicked person vnto the king, and informed him with this tale: Thy brother (sayth he) returnyng from the warres, inquired of thy health, and when it was tolde hym thou wast sicke, he sayde, I wyll goe to hym to day, and ryd hym out of the world. When the king heard this, he was wroth toward the Sages, & commaunded his brother to be apprehended and caryed to the palace of Starton, there to be kept in prison, tyl he had made further inquisition of his cause.

In the meane space the Queene the kinges wyfe, commaunded hym to be put to death there, without knowledge of the kynges mynde. But when the kyng hearde that his brother was killed, he cryed maynely out and wepte, smytyng his brest in suche a sorte with his hande, that he sowned, and muche blood issued out of his mouth. He raigned ouer Israel two yeere. After hym his brother *Alexander* raigned, who was

also

also called kyng *Ianai*, beyng brought out of prison, where his brother had put hym, and made king of Israel. He was a mightie man, and valyaunt in all his warres against his enimies, preuayling against them. He hadde warres with the Philistines, namely, *Asam* and *Ascalon*, whom he put to the woorse, and ouercame them. This man refused not the prestehood, but was hygh priest. It chaunced on a tyme, when he stoode at the aulter to offer sacrifice, one of the Sages cast a *Cedar* tree vppon hym, whereat he lyft vp his ryght hande vppon the aulter, cryeing, Geue me my swoorde. Then the Sages kneeled downe before hym, and sware they dyd it not of any contempt, but rather (say they) that we thus sportyng before the Lorde, woulde be merry vpon the hygh solempne day. But the kinges seruauntes aunsweared roughly agayne, saying, Although ye play and reioyce, yet it is not the manner of the countrey, to vse any suche dispitefull custome with the kyng. The contention waxed hotte against them, tyll at length the Sages spake euyll of the kyng, castyng in his teethe that he

was

was an vnhallowed and suspended person, and that his graundmother on the fathers side was a captiue in the mount *Modit*, whereby her seede was steyned. The kyng was soze moued at that, in so muche that he commaunded al the Sages to be slaine. Therefoze, where so euer they founde them, in the Sanctuarie, oz in the streetes of Hierusalem, they kylled them foozthwith. Then the kyng commaunded that euery man shoulde obey the gouernaunce and traditions of the Saduces. So in those dayes had the Sages great tribulation: some fell vppon the swoozde, some fledde away, and some tarped at home with dishonour and shame. After these matters, the kyng made an expedition into *Arabia*, entred the countrey as farre as the rocke of the wildernesse, agaynst *Hartam* kyng of *Arabia*, and subdued his lande. After that, he warred vppon *Medaba*, and the whole lande of *Moab*, vanquishyng them, and bzyngyng them vnder tribute: and so returned with honour to Hierusalem. When he had after this well bethought hym of his doo-inges, it repented hym of his eupll wayes:

wherefoze

Wherfore he altered his mynde, and began to make muche of the Sages, submitted hym to theyr ordinaunce, & esteemed theyr traditions. There were also at that tyme a kynde of secte that were called * Pharisees, of whom such as hadde escaped, the kyng sent to cal them home agayne, and when they were come into his presence, he spake vnto them comfortable wooydes, sayeing, My brethren, ye shal vnderstande, that the thyng that is once doone and past, must needes be tearmed as it is, and can not be reuoked. And trueth it is, you can not excuse the reproche that ye dyd me, nor I can not call agayne the blood that I haue shed. Notwithstandyng, I confesse my faulte vnto you, and haue chaunged my indignation to loue, praying you to put out of your hart all rancour and malice, lay away also your mourning and sorowefulnesse of your myndes, reioysyng in your reconciliation and attonement with me, and be of good cheere. But they made hym answeare, We wyll not lay away our hatred and enmitie, for thou speakest but deceytfully, and we speake that is trueth. Furthermore,

* These I take to be the same that he calleth Sages before.

thou

thou hast killed our chiefe men and elders, neyther hast thou onely doone vs this iniurie: but as *Hircanus* thy Father began this mischiefe, so thou hast holden on and continued it. Wherefore, this hatred betweene thee and vs hath taken some roote, neyther can we leaue our sorow, and mourning tyll thou dye, and God take vengeaunce vppon thee for our sakes. Then shall we reioyce, when we see vengeaunce. So they departed from his presence, neyther dyd the kyng geue them any aunswere at all. But when they perceyued the kyng to be incensed agaynst them, and by that meanes the matter myght redounde to theyr owne harme, after consultation had, they went to the king of Greece, whose name was *Demetrius*. shewed hym what *Hircanus* and *Alexander* his sonne had doone vnto the Pharisees, and all the Israelites that bare them good wyll, and folowed theyr traditions, and howe they also hated *Alexander* for the mischiefe that he had wrought them: So that if any man would come and reuenge the malice of *Alexander*, they would be ready to ayde

hym.

him. *Demetrius* folowed theyr aduise, and assemblyng togeather al his people, to the number of fourtie thousand horsemen, and footemen without number, he tooke his iourney, and encamped agaynst *Sichem*. Then kyng *Alexander* waged sixe thousand horsemen to ayde hym. But the kyng of the Grecians wyrte priuyly to the auncientes of the Sectaryes, that they shoulde not ayde *Alexander*: to the souldiers also that *Alexander* hadde hyred, he sent rewardes, golde and siluer, that they returned home to theyr countrey, and ayded not *Alexander*, whereuppon he was not able to withstande *Demetrius*. Therfore hearyng that *Demetrius* was remoued from *Sichem* towarde Hierusalem, entendyng to take hym in the citie, he fled by nyght with a few of his men to the mountaynes, and lurked there. When the men of Israell that were in *Iudea* hearde that the kyng was fled out of Hierusalem, and that the citie was in hazard to come into the handes of the Grecians: they gathered them selues togeather, and stoode for their liues, as though all had been one man, to the number of ten thousande, and sette vppon

Demetri-

Demetrius campe, kylled al his best men of warre, and spoyled his whole hoast, that he fledde from them, and returned home into his countrey with shame and dishonour. This done, the king tooke hart vnto hym, and returned to his kyngdome, but the Pharisees fledde to *Bethshemes*, fortifyng them selues against the king: who hauyng intelligence thereof, gathered an armie, and went agaynst them, wonne the citie, and tooke. 800. of the chefest Pharisees, bound them in chaynes, and brought them to Hierusalem. Then banqueted he al his seruantes vppon the roofe of his palace in a very hygh place, where his learned peeres dyd eate and drynke, vntyl he and they were drunke. And in his merry mode he commaunded those. 800. Pharisees prisoners to be brought forth, and to be hanged euery man of them vppon gallowes before hym, at which sight he drunk and laughed hartily. After this, he fel sicke the. 24. yeere of his raigne, of a greeuous disease, a quaterne Ague, that helde hym 3. yeere: yet for al this he shronke not, nor letted to go to the warre, to encounter and fyght with his enimies, what nation so

euer

euer they were of rounde about hym, as though he had been a whole man. In the xxvii. yeere of his raigne, whiche was the thyrde of his sickenesse, he made an expedition into the lande of *Moab*, agaynst a certayne Citie called *Ragaba*, to geat it by force. At whiche tyme he was very syeke and weake: wherefore his wife *Alexandra* the Queene went with him, fearyng least he shoulde dye by the way. And as he encamped hym selfe against the citie, and vrged it sore with assaultes, his sycknesse encreased vpon hym more and more. Wherfore his wyfe perceyuing that he was like to dye, wept bitterly before hym, and said: To whom shal I be so bolde as to shewe my face when thou art once dead, seeyng thou hast wrought such mischiefe agaynst the Pharisees, whom al the lande fauoureth, and folowyng theyr traditions, obey theyr instructions? if they shalbe disposed to wreake them selues vpon me and thy young chyldren, they shal haue ayde of all that dwel in the land. The king answered, Weepe not, nor shew any resemblance of pensifuelle: I wyl tel thee what thou shalt doo, and yf thou wylt folowe my coun-

An honest wyfe.

eel, thou shalt prosper and raigne, thou and thy children, as thou wouldest desyre. Be it that I dye, there is no man in the worlde neede knowe thereof. Tel thou euery man therefore that aske for me, that I am sicke, and wyll not that any man shal come at me. In the meane whyle annoynt and season me with balmes, fyght with a courage agaynst this citie, tyll thou wynne it, and then returne to Hierusalem with ioy: and beware thou put on no mourning apparel, nor weepe, but bryng me into Hierusalem, and lay me vpon a bed lyke a sick man, and after cal togeather the cheefe of the Pharisees, bryng them where I am, and speake vnto them gently in this sort, *Alexander* hath been euer your enimie, I knowe it very wel: wherefore take him yt ye lyst, and cast hym into the fyre, or to the dogges, or bury hym, it shalbe at your choyse. I knowe well they are pitifull men, and so full of mercy, that they wil burie me honorably, and shall appoynt some one of my sonnes whom they lyke best, to be kyng. The Queene dyd therefore as she was instructed of the kyng. And when she had wonne *Ragaba*, she ioy-

fully

fully returned to Hierusalem: after that gathered together the elders of the Pharisees, and spake to them as the kyng had auised her. The Pharisees hearyng that the kyng was dead, and that his body was in theyr handes to doo withall what they lyst, they answered the Queene: God forbydde we shoulde do this vnto our Lorde the annoynted of God. He was the kyng and hygh priest: what though he were a synner, yeth is death shalbe an expiation for hym of al his iniquities. Therefore we wyl bewayle hym, and mourne for hym: yea, we wyl carry his coffyn our selues vpon our neckes, and bury him as it becommeth a Kynges Maiestie: and so they dyd. The time that he had raigned, was xxvii. yeeres. After hym raigned his wyfe *Alexandra* in his steede: for the Pharisees after they had finished the seuenth day of the mournyng, they committed the kyngdome vnto her. She had two sonnes by the kyng: the elder was called *Hircanus*, the other *Aristobulus*. *Hircanus* was a iust man and a righteous, but *Aristobulus* was the warrier, and a man of prowesse: beesydes that, of a familiar and

louing countenance. He fauoured also the learned men, and followed theyr instruction. But *Hircanus* his elder brother loued the Pharisees. On a tyme therefore when the Quene sate in the throne of her kingdome, she called the auncientes of the Pharisees before her, honoured them, and commaunded to release and set at libertie all suche Pharisees as the kyng her husbande and her father in lawe had cast in prison: and takyng the Pharisees by the handes, she commaunded all Israel to obey theyr Ordinaunces. Then made she *Hircanus* her sonne hygh Priest, & *Aristobulus* lieftenaunt of the warres. She sent also to al the landes that her husbande and father in lawe had subdued, and demaunded the noble mens sonnes for pledges, whiche she kept in Hierusalem. So the Lorde gaue vnto the Quene quietnesse from al that were vnder her subiectiō. She gaue also the Pharisees auctoritie ouer the learned sorte, puttyng them into theyr handes to order at theyr pleasure.

Whereupon straightway they founde one *Dogrus*, a great man amongst the learned lorde, whom they slue, and muche

people

people beſides of the auncientes of that ſect, ſo that the Sectaries were in great diſtreſſe. They geathered them ſelues togeather therefore, and came to *Ariſtobulus* the lieftenaune of the warres, and with hym they came to the Queene, ſaying vnto her, Thou knowest the emmitie that is betweene vs and the Phariſees, whiche hate thy husbande and father in lawe, yea, and thy chyldren alſo. We were his men of warre that went with hym in all his affayres, and ayded hym: nowe thou hast geuen vs into theyr handes to be murdered and banyshed out of the lande. What wyll *Haretam* kyng of *Arabia* doo, when he heareth this, that we shall forsake thee? He wyll come and reuenge hym of all the battayle that thy husbande fought agaynst hym. Yea, the Phariſees wyll take his part, and delyuer thee and thy chyldren into his handes, that there shall not be left vnto *Hircanus* the kyng, and his ſonne *Alexander* thy husbande, any name or remnaunt at all. The Queene gaue them no woorde to answeare, whereat *Ariſtobulus* was angrey, and letted not to vtter it to his mothers face: but

the woulde not heare hym. Wherefore *Aristobulus* counsayled the Sectaries to goe their wayes, and depart out of Hierusalem, to chose them cities in the lande of Juda, where they myght dwell with theyr honour: and not to suffer them selues to be slayne vnder the Pharisees hands. Wherfore departyng from Hierusalem, they dwelt in the cities of Juda. Not long after this, it fortuned the Queene fell sore sicke, that she was lyke to dye: whereof when *Aristobulus* heard, he feared least the Pharisees woulde make his brother *Hircanus* kyng, and at length apprehend him: wherefore he fled away by nyght to the cities of the Saduces, to be theyr head, and make warre vppon his brother if he woulde presume to raigne. He came therefore to the prince of the Saduces, called *Galustius*, who was a good man of warre. And after he had geathered a strong armie of the Saduces, his mother the Queene sent vnto hym, that he shoulde returne vnto her: whiche he woulde not doo, but rather went to warre vppon the nations that dwelt about hym, where he wanne .xx. Cities, and gate hym great renowme

renowme thereby. Nowe as the Queene his mother waxed sicker and sicker, the chiefe Pharisees came vnto her, with her sonne *Hircanus*, weeppyng before her, and saying howe they were afrayde of her sonne *Aristobulus*, who yf he shoulde come into Hierusalem and take it, he woulde delyuer them vp into the hands of the Saducees. Vnto whom she aunsweared, I am as pouisee at the poynt of death, not able to talke muche with you: there is here in my house great treasure, that my husbande and my father geathered, and theyr parentes kinges of the posteritie of *Chasmonani*, take that vnto you, and make my sonne *Hircanus* kyng ouer you. If *Aristobulus* wyll perturbe hym and make warre agaynst hym, ye may wage men of warre therewith, and succour hym as you thynke good. And euen with this she faynted and dyed, and was buried amongest her people, after she hadde raigned niene yeeres ouer Israel. The Pharisees therefore and Priestes, with all the inhabitauntes of Hierusalem, made *Hircanus* her sonne kyng in her steade. *Aristobulus* hearyng tydynges of these

thynges, assembled his armie, and came towarde Hierusalem, to fyght agaynst his brother. But *Hircanus* mette hym, and encountred with him nigh vnto Iordane Iericho. The Saduces of *Aristobulus* hoast were good men of warre, and to strong for the Pharisees. Wherefore *Hircanus* and the Pharisees had the ouerthrowe at *Aristobulus* and the Saduces handes, who with this victory proceeded forth to Hierusalem, besieged it, & brought it to great distresse. Wherefore the preestes and the auncient of the people consulted together, and came forth to *Aristobulus*, fell prostrate vpon the earth afore him, & besought hym that he woulde not scatter abrode the inheritaunce of the Lorde. He condescended vnto theyr desyres, vpon these conditions: that he shoulde enter into Hierusalem with them, and be kyng, and his brother *Hircanus* shoulde be the hygh preest. Whereupon they agreed. Then as *Aristobulus* entred into Hierusalem, his brother came out of the Sanctuarie to meete hym, and with embracinges he kyssed hym. So *Aristobulus* was kyng, and *Hircanus* executed the office of the

hygh

hygh prieſt. The Lorde alſo gaue Iſrael reſt and peace for a whyle. But afterward the Lorde ſent an euyll ſpirite amongſt them, whiche was the cauſe of tranſlatyng the kyngdome from the ſtocke of *Chaſmonani*, and of the deſtruction of his poſteritie, for the ſinne of *Hircanus* the great, and the ſinne of *Alexander* his ſonne, in that they ſhedde ſo muche innocent blood, and drue Iſrael from the obedience of the prophetes, vnto the lyes and trifles of the Saducees. For thus it chaunced. The Saducees beat into *Ariſtobulus* head, that as long as his brother *Hircanus* lyued, he nor his kyngdome coulde neuer be ſtabliſhed. Whereuppon *Ariſtobulus* deuiſed howe to make away *Hircanus*. Whiche thing a certaine man called *Antipater* was aware of, a man of moſt power in all Iſrael, and thereto alſo a wyſe, expert, and learned in al wiſedome, both in the lawes, and in the knowledge of the Greeke, iuſt of his woorde, and prudent in any ſtrange or newe matters chaunced. His offſpryng was not out of the chyldren of Iſrael, but of thoſe Romanes, whiche chaunced to be vanquiſhed, and become ſubiecte vnder

the dominion of the Israelites, beyng but straungers, & of no noble house in Israel. He had three sonnes, *Ioseph* his eldest, the next *Pasilus*, the thyrde *Herode*, & the fourth *Pheroras*. These had also a syster called *Salumith*. *Antipater* fauoured *Hircanus* so intirely for his iustice and vprightnesse sake, that he opened vnto hym his brother *Aristobulus* and the Saducees intent, geuing hym counsell to flee to *Hartam* kyng of *Arabia*: but *Antipater* him selfe went before to breake the matter to *Hartam*, of whose commyng *Hartam* was very glad. Then *Antipater* declared to hym howe *Hircanus* kyng of Hierusalem was in minde to flee vnto hym, because of *Aristobulus* his brother. If thou wilt helpe him (sayth he) and let hym haue speedy ayde, thou shalt easily sette *Aristobulus* beside the kyngdome, for all Israel is inclined to *Hircanus*, and fauour not *Aristobulus*. *Hartam* answeared, I am afrayde of the Iewes and their wylynesse. *Alexander* his father put me thryse to the foyle in battayle by his subtiltie, and tooke my dominions from me. Then *Antipater* sware vnto hym: Be thalbe (sayth he) thy true and trustie

freende,

freende, to doo whatsoeuer thy hart desyreth. Thus *Hartam* was persuaded, and they made a league togeather. Then *Antipater* returned to Hierusalem, caused *Hircanus* to flee in the night, and they both went togeather to the kyng of *Arabia*, who muche reioyced at *Hircanus* comming, and receiued him honorably. When they came togeather to intreate of the league, *Hartam* demaunded restitution of suche cities as *Hircanus* father had taken from hym: to whom *Hircanus* consented in all thynges. Wherefore *Hartam* rayses all the people of *Arabia*, and ledde them to Hierusalem, to warre vppon it. To *Hircanus* also came all the menne of *Iuda*, saue onely they that dwelt at Hierusalem: So betwixt them they besette the citie rounde about. It fortuned that in the solemnitie of the Passeouer, they coulde not haue theyr seruice of the solemnitie in the holy place, because of the warres. Whereupon a certayne iust and perfect man of the towne, called *Honyauriga*, brake out priuily into the campe of *Hircanus* and *Antipater* his counsellour, and besought them with much prayer

and

and teares, that they woulde graunt a truice vnto Hierusalem, whyle the feast of sweete bread lasted, that they myght execute the seruice of solemnitie in the holy place. To whom *Hircanus* sayde, Thou art a iust man, and often when thou hast prayed, the Lorde hath heard thee: pray nowe therefore vnto the Lorde God, to deliuer *Aristobulus* into our handes, and that Israel may haue rest. *Honyas* answered, Am I a God, or able to remoue battayles that be styrred vp for many mens iniquities? Thus when he seemed to be vnwylling to pray, *Hircanus* men compelled hym, drawyng their swoordes, and saying, If thou wylt not pray, thou shalt dye for it. Therefore as he sawe his lyfe in ieopardie, he cryed vnto the Lorde, O Lorde euerlastyng, whiche hast chosen thy people Israel out of all people, and hast set thy name in this house, may it please thy maiestie to plant among the chyldren of Israel friendshyppe and brotherhood, take away from among them this hatred whiche is ryssen of nothyng, and let not the one of these factions preuayle agaynst the other, seeyng they all be

thy

thy ſeruauntes, and chyldren of thy couenaunt. When the ſeruauntes of *Hircanus* heard hym ſay ſo, they ranne vppon hym with theyr ſwoordes, and kylled hym. But God deferred not his vengeance: for he ſtroke the hoaſt aſwel of the *Arabians*, as of *Hircanus*, with a greeuous peſtilence. At the ſame tyme came from Rome a famous captayne called *Pompeius*, to warre agaynſt the countrey of *Armenia*. This *Pompeius*, *Pompeius* ſent one of his cheefe men to *Damaſco*, of whom as *Ariſtobulus* (thus beſieged) had heard, and that an armie of the Romanes was come into *Damaſco*: he ſent hym a preſent of foure hundred pounde weyght of golde, deſyring hym to remoue the armie of the *Arabians* from him, and rayſe the ſiege. In thoſe dayes al the worlde obeyed the Romanes. That captayne therfore writ vnto *Hartam* king of *Arabia* in this wiſe: Depart from Hieruſalem, yf not, thou ſhalt vnderſtand thou haſt broken thy league with the Senate of Rome, and the whole armie of the Romanes ſhall ſhortly inuade thy lande. *Hartam* vppon the ſyght of this letter rayſed his ſiege, and departed from Hieruſalem.

rusalem. *Hircanus* also and *Antipater* departed with shame and reproche. *Aristobulus* vpon that gathered a power, and pursued after them, gaue the *Arabians* and Iraelites that tooke *Hircanus* part a great ouerthowe, and after returned to Hierusalem with much ioy. Shortly after, *Pompeius* came to *Damasco*, where *Aristobulus* presented hym with a vyne of golde, marueilous artificially wrought. The rootes of the Vyne, leaues, clusters, and grapes that were vpon it, were pure golde, the weight thereof was. v. C. pound. *Pompeius* was very glad thereof, and sent it to Rome to the consul. And the whole benche of the Senate, whiche was of the number of iii. C. and xx. Senatours, wondred at the cunnyng and wyt of hym that made it: and with great ioy they bare it into the temple of theyr goddes, placing it in the presence of the great Idol *Iubiter*, so called after the name of the Planet *Iubiter*. *Pompeius* wyt his letters to *Aristobulus*, with great thanks and commendation for the same, assurying hym howe both he and the whole Senate fauoured hym, & that he shoulde haue a friende of hym to speake in

his

his cause as long as he lyued. *Hircanus* hearyng of this, was cleane dashed, and in dispayre. But *Antipater* comforted hym, saying, Let not the friendshyp that is betwixt *Pompeius* & thy brother dismay thee: I wyl go to him and make him thy friend. Upon that he went to *Pompeius*, and perswaded his mynde to hate *Aristobulus*, and to fauour *Hircanus*, informyng him thus. If thou (sayth he) defende *Hircanus*, all Israel wylbe content to be vnder thy protection, for they loue hym euery man: But if thou defende *Aristobulus*, the people wyl not obey thee, for they hate hym. *Pompeius* charged hym that no man should be made priuy to their communication. For if (quoth he) wyl send for *Aristobulus* to come vnto me to *Damasco*, and then wyl I cause to lay hands of hym, & delyuer hym bound to his brother, restoryng the kingdome to hym. *Aristobulus* vpon the sight of *Pompeius* letters, resorted vnto hym. *Hircanus* also came from the rocke of the wyldernesse. And as they appeared together before *Pompeius*, *Antipater* desyred him that he would doo iustice betwyxt *Hircanus* the kyng, & *Aristobulus* his brother that rebel-

led

led agaynst hym, and tooke his kyngdome from him without cause. Whose sayings a thousande of the elders of Israel stoode vp and witnessed to be true. *Aristobulus* made aunswere, I neuer stroode with hym for the kyngdome, vntyll suche tyme as I sawe all these that made *Hircanus* kyng, to run in great obloqui, and to sustayne muche reproche, because he was so feble a person & of no great wyt, nor forced muche of the kyngdome: yea, tyll al nations that were about hym, whose dominions our progenitours conquered, began now to despyse hym, to passe litle for offendyng hym, to denye hym tribute for his simplicitie and moppishnesse, with lacke of courage. When *Aristobulus* had sayde, there stoode vp a great multitude of goodly and beautiful young men, apparelled in cloth of *Hiacinth* and purple, with mighty Targettes vppon them, and other ornamentes of golde, christall, and precious stones, affirming with one accorde that *Aristobulus* sayde the trueth, namely that *Hircanus* forced not of the kingdome. At whom *Pompeius* marueyled, saying, Happie is this people hauyng so many handsome

handsome men, true in theyr woordes, and wyse: Happye also were the Senate of Rome, if they could bryng to passe, that this great nation might be vnder theyr gouernaunce. So he tooke his iourney to Hierusalem with *Hircanus* and *Aristobulus*. But after *Aristobulus* perceyued that *Pompeius* stood not to the promise he made hym at the begynning for the tyme, he set lyght by hym, and fled from hym to *Alexandria* in Egypt, whyther *Pompeius* followed with his hoast, and besieged *Alexandria*. From thence *Aristobulus* fled agayne to Hierusalem, and *Pompeius* pursued hym also thyther, wrytyng to *Aristobulus* a letter of truice and pardon. So *Aristobulus* came forth to hym, and *Pompeius* did him at that tyme no harme, but demaunded to be geuen vnto hym all the besselles of the house of the Lorde, whiche *Aristobulus* refusyng to doo, *Pompeius* in a rage, caused to lay hym fast in beaute iron chaynes, and assaulted Hierusalem, batteryng the walles very sore, tyl they of the towne issued out agaynst hym, and slue of his hoast .xii. M. men. After this had the Israelites ciuyl warres within

Hierusalem, because the siege was greeuous vnto them, for they were diuided into factions: one part sayde, Let vs open the gates to *Pompeius* and let hym in, that we may submit our selues vnder his protection. The other sayde, Let vs fyght agaynst him vnto the death. But much people misliked that, so that that syde preuayled that would yeelde. Wherfore *Pompeius* entred the towne, and the house of the Sanctuarie, kylled muche people of the priestes, and the people of the lande made *Hircanus* kyng of Israel the seconde time, and *Antipater* his counsellour. Moreouer, he set one *Securus* a Romane in the countrey, to receyue the tribute, and departed, leadyng *Aristobulus* with hym bounde in irons. And because he tooke his iourney towarde Arabia, *Hircanus* and *Antipater* went with him to conduct him. *Aristobulus* thus beyng prysoner, and his two sonnes with him, it fortuned that one of them, called *Alexander*, escaped: and haueyng intelligence that *Hircanus* and his counsellour were gone out of Hierusalem, he came thyther and rebelled agaynst *Hircanus*, made vp the breaches of the wall that

Scaurus.

Pompeius

Pompeius had battered: yea, the Israelites resorted vnto him, and made him kyng in *Hircanus* place. Whereupon he geathered an armie, and went foorth to meete with *Hircanus* as he came homeward frō *Pompeius*, where he gaue *Hircanus* the ouerthrow, and *Securus* the receiuer of the tribute fled & espaped. Then *Alexander* returned to Hierusalem, from whence shortly after, *Gabinius*, a Romane with a strong armie, compelled him to flee to *Alexandria*. And being in the same place besieged also of *Gabinius*, his mother *Aristobulus* wyfe, went foorth to *Gabinius* weeping, and besought him that he woulde not destroy her sonne: for whose sake he did *Alexander* no harme. *Gabinius* therfore hauing gotten al the lande of *Iudea*, made *Hircanus* king of Hierusalem now the thirde time: who set Romane captaines and rulers in *Iericho*, and in *Zephori*, & through al the land of Israel. It fortuned after this, that *Aristobulus* gat out of prison at Rome, and came into Israel: to whom on euery syde resorted men in such sorte, that he had a puissaunt hoast of Israel. Whereof when he had taken muster, he chose out 8. M. of the best,

and with them went agaynſt *Gabinius*, where was a ſore battayle fought betwene them, tyll the beſt of *Ariſtobulus* menne were ſlayne, and onely one thouſande left, wherewith he fledde to the mountaynes. But the Romanes folowed the chaſe, and ſlue them euery man. Yet *Ariſtobulus* wouldе not yeelde, but fought alone, although his helmet was broken, tyl he had diuers ſore woundes in his head: and then fell he to the grounde, and the Romanes tooke him yet aliue, brought him to *Gabinius*, who comforted him, commaunding his ſurgeons to heale him, and after ſent him to the Conſul and Senate of Rome, where he was put in priſon yet once agayne. After this, the Senate taking pitie of *Ariſtobulus* wife, whiche was reported to be a very wyſe woman, releaſed her two ſonnes out of priſon, and ſet them at libertie. *Alexander* the one of thoſe, could not be content, but rebelled once agayne agaynſt *Hircanus* and the Romanes gouernours. For he geathered togeather muche people of Iſrael, encountred with one of the Romanes gouernours that *Gabinius* had appoynted, and gaue

him

hym the ouerthrowe: but proceedyng further to fight with *Gabinius*, had the worse, and many of the Israelites were slayne, yet he escaped hym selfe and fledde. This done, *Gabinius* came to Hierusalem, and renewed the kingdome of Israel to *Hircanus* the fourth tyme. About this tyme, one of the Senatours wyues at Rome conceyued a chylde, and dyed in the byrth and trauayle thereof. They therefore that were about her, strayght way ript her bodye, and gate the chylde out alyue, whom they named *Iulius*, and because his mother was cut, they called him *Cæsar*. This chylde growyng to great towardnesse, and commyng to mans state, the Consull and Senate sent him into the warres: and what so euer he dyd, he hadde good fortune and prosperous successe. He deprined the Grecians of the Empyre and dominion, translatyng it to the Romanes. Many prouinces also beside that dyd he subdue, and returnyng to Rome with a power, attempted to geat the dominion and sole regiment ouer them. But they had made solempne statutes in the tyme of their progenitours, *Cæsar.*

neuer to suffer any kyng amongst them, or any man to haue perpetuall rule ouer them: wherefore they woulde not make *Iulius* king. Upon this, rose amongst them great and mortall warres, so that *Iulius* slue woonderfull many of them, and without number. When *Pompeius* vnderstood that *Cæsar* raigned at Rome, had kylled the Consul and the Senate, with all the nobilitie of Rome, he geathered togeather his whole armie out of Arabia, and made towarde hym. *Iulius* hauyng intelligence of his commyng agaynst hym, sent for *Aristobulus* out of pryson, spake freendly vnto hym, gaue hym a power, and made hym graunde captayne thereof, byddyng hym to goe and encounter with *Pompeius*. In deede his armie was a strong armie, and he hym selfe was a kyng of no small prowesse and valyauntnesse. *Pompeius* hearyng that *Aristobulus* came agaynst hym, was sore afrayde of his valyauntnesse, and of his boast: Wherefore he sent to the inhabitaunces of Hierusalem that were vnder his obedience, that they shoulde present *Aristobulus* with some gyft, whereby they myght de-

ceyue

repue hym, and poyſon hym. The inhabitauntes of Hieruſalem at his requeſt, ſent vnto *Ariſtobulus* a preſent, by certaine noble men, whereat *Ariſtobulus* was ryght ioyous, and ate and banqueted with them tyl he was ouercommed with drinke: then they impoyſoned hym, and he dyed. The tyme that he raigned ouer Iſrael, was foure yeeres and ſixe monethes. He was a good man of warre, hardy in fight, and a man of an amiable countenaunce.

Pompeius receyuyng tydynges of his death, the more gladder proceeded with his hoaſt to Rome to beſiege it. But *Iulius* mette hym in the way, and deſtroyed hym and his hoaſt: whereby the Empyre was eſtabliſhed vnto *Iulius*. He after this, ſent preſentes to the kyng of Syria, and into Egypt, by his captaynes, to allure them to his freendſhyp. *Antipater* adupted *Hircanus* to ayde *Iulius*, yf perchaunce he myght winne his fauour, whiche *Hircanus* dyd: and *Antipater* was captayne of the hoaſt, who played the man, and founde ſuche fauour with *Iulius*, that he made hym lieftenaunt of his warres, and after he

had fought sundry and great battayles, he returned to Hierusalem with great honor, and by the way prospered muche more. *Hircanus* after this, made *Phaselus Antipaters* sonne gouernour of Hierusalem, and Herode his thyrde sonne president of Galilee. There was a certayne young man at that tyme in Hierusalem, called *Hizkias*, a valyant man of warre: to whom claue all suche as were in any distresse, and he became their captayne. These went and ranged about in Syria, rouyng and murderyng in suche sort, that the Syrians were weery of theyr lyues, for feare of them. Wherefore the kyng of Syria sent vnto Herode, ruler of Galilee, desiring hym to kill that *Hizkias* and his complices. Whereupon Herode prepared hym selfe, and went to meete with *Hizkias* as he returned from the spoyle of Syria, came vppon him at vnwares, and slue him and his men. Wherof when the king of Syria was certified, he sent a noble reward vnto Herode, of siluer, golde, & precious stones: by whiche, and by lyke meanes, he became very famous. The noble men of Iuda made theyr complaynt vn-

to

to *Hircanus* vppon *Antipater*, and his ſonnes, for they ſore oppreſſing of the lande of *Iuda*, deſyring that *Herode* myght be ſommoned from *Galilee*, to appeare in iudgement, and aunſweare with other for the kylyng of *Hizkias*. The king therfore ſent for hym, and he vppon that came to Hieruſalem, appeared before the Iudges, princely apparelled, with a gylt ſwoorde gyrde about hym, whoſe pryde an auncient man, called *Samai*, blamed, and reprehended alſo his ſtoute hart: but he wouide not geue eare vnto hym, nor yet regarde the Iudges. When *Hircanus* perceyued that the Iudges had almoſt determined to geue iudgement agaynſt the young man, and to make hym away, he tooke pytie vpon him, and ſayd, We wyl not geue ſentence to day, to morowe is a newe day, and by that meanes delyuered hym out of theyr handes. *Herode* knewe not afore that it was a matter of lyfe and death. That myght therefore be ſlevde to the king of Syria, declaryng all what had happened vnto hym. The kyng of Syria lette hym haue a ſtrong armie, and came with hym hym ſelfe, purpoſing to beſiege Hieruſalem.

rusalem. But his father *Antipater* and his eldest brother *Phaselus* came forth vnto hym, and rebuked hym, sayeing, Is this the rewarde that thou rendrest to king *Hircanus* that tooke pitie vppon thee, and woulde not haue thy blood shedde: Therefore they wylled hym to depart from Hierusalem, vnto whom he condiscended, after he had once let the inhabitauntes of Hierusalem knowe what he coulde doo, and had shewed them his power. *Iulius* Emperour of Rome, about that tyme as he was worshyppyng in the house of his God, was murdered by the conspiracie of certayne of them whiche had serued *Pompeius* that was slayne, as is afore mentioned. The name of one of them that killed hym was *Cassius*, of the Countrey of *Macedonia*, who fledde thyther, beyng afrayde to tary at Rome. This *Cassius* hadde great dominions in *Macedonia*, *Antipater* also of whom we spake, was a great scourge to the noble menne of *Iuda*, and a great deale sorer man then was *Hircanus* hym selfe. Yea *Hircanus* coulde doo nothyng in comparison of hym, for he hadde no rule hym selfe: but

but *Antipater* and his ſonnes bare all the ſway throughout the whole Realme. Moreouer, *Antipater* was in great eſtimation with all the kynges of that tyme. And forasmuche as he ſo ſore oppreſſed the Iewes, they therefore hated hym, and conſpyred to kyll hym. There was a man in great aucthoritie about *Hircanus*, named *Malchias*, by whoſe meanes they wrought this matter. He corrupted the kynges butler with rewardes, to put poyſon in *Antipaters* cup, whiche as ſoone as he had dyuncke, he dyed. Theſe thinges his ſonne *Phaſelus* and Herod diſſembled and wincked at, as though they knewe nothyng. Notwithſtandyng, they priuily wrote vnto *Caſſius* that raigned in *Macedonia*, certifyng hym of this deede. Soone after came *Caſſius* to *Tyre*, from whence he ſent meſſengers to *Hircanus* to come vnto hym, who came, and with hym *Malchias*, *Phaſelus*, and *Herode*. *Caſſius* entertaynyng them all in his lodgyng, wylled his men, that what ſo euer Herode bad them, they ſhoulde doo it. Herode wylled them to kyll *Malchias*, they ſlue hym therefore ſittyng harde by *Hircanus* ſide.

sive. *Hircanus* demaunded of the sonnes of *Antipater* the cause hereof: who answeared, Is it not manifest that kyng *Cassius* seruauntes slue hym, and we knowe not why? Therefore *Hircanus* stoode in feare of *Phaselus* and *Herode*, being certayne that this was their deede. Wherefore he sayde vnto them, This *Malchias* was worthy of such a death, for he was a craftie man & an vsurer. These thinges done, *Octauian Augustus*, brothers sonne vnto *Iulius* that was murdered, came vnto Rome: and the people of Rome made hym their Emperour. He had a felowe in office, named *Marcus Antonius* his vncle.

Octauianus therefore seeyng to the gouernement of Rome, sent *Marcus Antonius* to warre vpon *Cassius*, and to reuenge *Iulius* death. Vnto hym *Hircanus* sent a present, a crowne of golde, in whiche were set sundry pretious stones, prayeng hym to strengthen his kingdome in his handes, and to be a meanes of a league to be made betweene *Octauiã Augustus* king of kings, & him: as there was betweene hym & *Iulius*, whiche *Antonius* graunted. About that tyme

tyme *Antigonus*, sonne of *Aristobulus*, wyth to *Pagurus* kyng of the *Persians*, to ayde hym agaynst *Hircanus*, to remoue hym, and to restore the kingdome to hym selfe, promising to geue him for his trauaple fiue hundred pound weight of golde, and a hundred Alacritithe virgins. So *Pagurus* gathered an hoast agaynst Israel, and *Antigonus* departed out of Hierusalem with much people of Israel that tooke his part, and ioyned them selues to *Pagurus*. These came to Hierusalem, besieged it, fought many skyrmishes, and gaue many great assaultes vnto it, tyll at length they vndermyned the citie: then tooke they *Hircanus* and slue *Phaselus*. And to the intent *Hircanus* shoulde be cleane remoued from the priesthood, *Antigonus* that had deprined hym nowe of his kyngdome, cutte of, besydes that, one of his eares. But *Herode* escaped and fledde to *Augustus* Emperour of Rome. *Pagurus* therefore hauing made *Antigonus* kyng of Hierusalem, returned home into *Persia*, carying *Hircanus* as prisoner with hym. But *Augustus* appoynted *Herode* to be kyng ouer al *Iuda*, geuyng to him a very

Pagurus.

a very strong armie of the Romanes to obteyne it withal. In the way thyther, Herode met with *Alexandra Hircanus* daughter, and *Marimi* her daughter that she had by *Alexander* sonne of *Aristobulus*, and brought them agayne into the lande of Israel, where he tooke *Marimi* to wyfe, and solemnized the mariage with her in the mount of Galilee: for there the cheefe of all Israel dwelt, with whom he tooke peace. *Marcus Antonius*, companion in office with *Octauian Augustus*, about that tyme made a voyage through al the West countreys, to subdue them vnto the Romanes, togeather with Egypt, Damasco, and Syria. Him Herode accompanied to the floodde of *Euphrates*, and helped hym not a litle. For the Arabians lay in wayte for hym in the way, and intercepting all that woulde ayde *Marcus Antonius*, slue them. But Herode met with them, and vanquished them Wherfore *Antonius* was very glad of Herodes valiauntnesse, and brought hym agayne into Israel, together with *Cassius* his captayne & lieftenant of his warres, hauyng also his letters to all the captaynes of Syria, after this tenour.

Ye shall vnderstande that our Lorde and maister *Octauian Augustus*, king of kings, hath appoynted Herode the sonne of *Antipater* to be kyng of al the lande of *Iuda*. Therefore as soone as these letters shall come vnto you, ye shall with all speede ayde hym. No man shalbe excused: al that can beare weapon shall goe with hym to Hierusalem, to vanquyshe *Antigonus* the kynges aduersarie: who so refuseth to go with hym, it shalbe lawful for the warriours to slea him foorthwith. I *Marcus Antonius* haue sworne by my sworde, that I wyl not alter this that I haue sayd. When the captaynes of Syria had read this, they resorted wholy to Herod, so that his hoast was wonderfully encreased. *Antigonus* hearyng of this, sent one *Pompeius* Lieftenaunt of his warres agaynst them, who fought a sore battel with them, that muche people were slayne on both sydes. *Ioseph* kyng Herodes brother, was slayne in that battayle. Notwithstandyng, at the lengthe *Antigonus* hoast went to the woorse, and had the ouerthrowe. So Herode and *Cassius* proceeded to Hierusalem, and besieged it the thyrde yeere after

Herode

Herode was made kyng of Israel. And when they had battered downe a peece of the wall, *Cassius* with the Romanes entred the towne, and made a great slaughter in Hierusalem. They entred also into the Sanctuarie, and attempted to enter into the *Sanctum sanctorum*, but *Herode* and his men kept betweene it and them, and stood with their drawen swordes in the temple doore, to withstande their enterprises. *Herode* was also displeased with *Cassius* for his crueltie, and sayde, If ye wil destroy al the inhabitantes of the Citie, vpon whom shall I raigne in this kyngdome that *Augustus* hath geuen me? Wherfore straight way *Cassius* caused proclamation to be made through al his hoast, that no man vpon payne of death, shoulde kyl one Israelite moe. This doone, *Herode* apprehended *Antigonus*, and deliuered him bounde to *Cassius*. He rewarded also *Cassius* souldyers both with golde and syluer. Then *Cassius* offered a present vnto the Lorde, a crowne of golde, for he was sore afrayde of Goddes displeasure, because he hadde fought against the holy Citie. That doone, he tooke his iourney, and returned into

into Egypt, and *Antigonus* as prysoner with hym. Thyther sent Herode vnto him a royal reward, to make away *Antigonus*, and to murder hym, fearing least he should make clayme vnto the kyngdome agayne. Whereunto *Cassius* consented, and slue *Antigonus*. Thus was the kyngdome surely establyshed to Herode. Then made he warres vpon al the nations that were about hym, constrayning them to become tributaries, by whiche meanes he grew to suche power, as neuer any of his predecessours were to be compared vnto hym. After al this, *Pagurus* kyng of Persia, released out of prysion *Hircanus*, sonne of *Alexander*, and promoted hym to be head of all the Israelites that were fled or flitted into the lande of *Sennaar*, and into the dominion of the Persians, and he became theyr kyng. This *Hircanus* had a feruent desyre to see the holy Citie, and the house of the Sanctuarie: also howe Herode (whom he tooke for his sonne) and his kyngdome dyd. Herode hearyng that *Hircanus* (who hadde been prysoner at Babylon) was nowe set at libertie, and in great honour, he was afrayde of

hym, mistrusting lest the Israelites would restore vnto them selues the kyngdome of theyr fathers. Wherefore he cast in his mynde howe to do hym mischeefe. He then writ his letters vnto *Pagurus*: the contentes whereof were suche. Thou shalt vnderstande that *Hircanus* is he that brought me vp, and vsed me euer as his sonne. Nowe therefore since I came to be kyng in Hierusalem, I haue called to my remembraunce the goodnesse that he hath doone to me, wherefore my desyre is to reward hym accordyng to his benefytes. Therefore I requyre thee to sende hym to me: otherwyse assure thy selfe of warres betweene thee and the Israelites, with theyr confederates. *Pagurus* hauing read this letter, sent for *Hircanus*, doopng him to vnderstande, that yf he woulde goe to Herode, he myght: But notwithstandyng Herodes threates, he ceassed not to geue to *Hircanus* al good counsel he could, aduisyng hym to take heede of Herode, because he is (sayth he) a bloodshedder, a breaker of his league. And he hath called thee for no loue he beareth thee, but because he feareth thee. As long as thou liuest, shal

he

he neuer sleepe sounde sleepe, lest the kingdome shoulde be deuoulted vnto thee. It is better therefore for thee to remayne here in some honour, though it be not of suche estate, then to goe thyther to dye with great despight, and ende thy olde age with a blooddy death. Furthermore thou shalt know, such is the disposition of mans hart: If there be two men, the one in honour, the other in contempt, after tyme shall come that the despised shal be had in honour, & the honoured to be neglected: neuer wyll he that is nowe honoured and before was in contempt, be content to see hym that was before honored, nor speake frendly to hym. For he wyll thynke, Hyther-to accordyng to his accustomed maner he hath despised me: howe much more when his dominion is taken from hym, and his seruaunt raigneth in his roome? Moreouer, Herode knoweth ryght well, that mens hartes are enclyned to hym that is the true kyng. And it myght so be, yf thou were meete for the priesthood, that he woulde promote thee vnto it, and be gouernour of the kyngdome hymselfe. But seeing thou art dismembred, hast one of thy

eares cut of, and thereby art vnmeete for the priesthood: thou shalt remaine in Hierusalem depriued, both of kyngdome and priesthood, whiche is vncomely for thee. Suche counsayle gaue *Pagurus* kyng of the Persians vnto *Hircanus*: yea, & all the Iewes that were in Babylon besought hym that he woulde not goe vnto Herode. Notwithstandyng he woulde not be perswaded, and why? For it was the Lordes wyll and his decre, that the iniurie doone vnto the Sages, whom his father and graundfather slue, and the iniurie committed to *Honyauriga*, myght returne vpon his head, and be reuenged: so that no remnaunt of the house of *Chasmonani*, no name, no residue, no kynsman or posteritie, shoulde be left alyue. *Hircanus* therefore tooke his iourney towarde Hierusalem, and Herode came foorth to meete hym, embraced hym, and kissed hym: after brought him into his house, and feasted hym dayly, callyng hym his father before all menne, albeit in his hart he conspired to murder hym: And that knewe *Alexandra* his daughter, and mother in lawe to Herode, who opened it vnto

Hircanus,

Hircanus, but he woulde not credite her at the fyrſt, tyll on a tyme he perceyued the matter cleare to be ſo: then deuiſed he how to flee to *Malos* kyng of Arabia. He ſent therefore to *Maloc*, to ſende hym horſes and a charet to flee withal: but the meſſenger dealt vnfaythfully and lewdely with hym, for he brought *Hircanus* letters priuily vnto Herode, who rewarded hym wel for his labour, and bad hym goe to *Maloc*, and to let hym knowe what aunſweare *Maloc* gaue. The meſſenger vppon this, went and delyuered the letters to *Maloc*, who fulfylled *Hircanus* requeſt, ſent hym horſes and a charette, wyrtyng in this ſort. I haue ſent thee horſes and horſemen, come therefore vnto me, and whatſoeuer thy hart deſireth, I wyll doo it for thy ſake. So the meſſenger brought the aunſwere ſecretely to Herode: whereuppon he ſent ſtraycht to the place in whiche he vnderſtoode *Maloces* menne to lurke, waytyng for *Hircanus*, and cauſed to apprehende them alyue. Then Herode commaunded to call togeather the Elders, before whom he wylled alſo *Hircanus* to be brought, and of hym the

kyng demaunded: Tell me whether thou hast written any letters to *Maloc* kyng of Arabia: He aunsweared, I wrote none. Then was *Ristius* the messenger brought in as his accuser, and the men of warre also of Arabia that were apprehended, which declared the whole matter before the counsayle, so that *Hircanus* was quite dasshed. Then the kyng commaunded hym to be put to death, and so was the kyngdome estáblyshed vnto Herode. The tyme that *Hircanus* raigned, was fourtie yeeres and fyue monethes. After the death of his mother, he raigned three yeeres, and *Aristobulus* his brother remoued hym, makyng hym priest. Agayne three yeeres after, he returned to his kingdome, and raigned fourtie yeeres. Then *Antigonus*, sonne of *Aristobulus* depoled hym, cuttyng of his eare, and banyshed hym out of the holy Citie. So after when Herode his seruaunt came to the kyngdome, he returned to Hierusalem, and Herode shed his blood gyltlesse: yet he notwithstandyng had delyuered Herode from the handes of the elders, who woulde haue put hym to death, for the death of *Hizkias*. From that

Herodes ingratitude.

that tyme *Hircanus* wrought none euyl in the syght of the Lorde, nor offended hym in any great matter: saue onely in this, that he bare to much with Herode in sheadyng the innocent blood, wherefore his owne lyfe went for the other. Therefore happy is he that neuer forgetteth any part of his duetie. *Marimi* the daughter of *Alexander* the sonne of *Aristobulus*, the wyfe of Herode, had a brother whose name was *Aristobulus*: hym Herode would in no wyse promote to the high priesthood, because he feared the chyldren of *Chasmonani*, although his wyfe made earnest suite and laye sore vppon hym for the same matter. But the kyng made hyg's priest one that was nothyng of the kynrede of *Chasmonani*, whose name was *Haniel*. Notwithstandyng, when he hadde once dispatched *Hircanus* his wyues progenitour, father of *Alexandra* his mother in lawe: then he deposed *Haniel* the hygh priest, and preferred his wyues brother *Aristobulus* to the dignitie, who although he were but a chylde, yet he was wyse, and of good vnderstandyng, and beautifull withall, so that in all Israell

Judgement with perciali-tie, no smal offence.

was not a goodlyer nor handsomer young man, then he was. And this *Haniel* was the first that euer was deposed from that office of the high priesthood, for neuer dyd kyng of Israel attempt the lyke afore Herode: who dyd this to quite his wyfe, and to fulfyll his mother in lawes minde. Not withstandyng this *Alexandra* his wyues mother, was not content nor satisfied, for the death of her father was suche a greefe: but alwayes spake snappishly to the kyng, that he committed her to warde. Then she wrot to *Cleopatra* Queene of Egypt, wyfe vnto *Marcus Antonius*, a noble man of Rome, declaryng vnto her al the mischiefe that Herode had doone to the posteritie of *Chasmonani*, and desyryng her of ayde. To whom *Cleopatra* made this answeare, If thou canst fynde the meanes to come to mee secretly, thou shalt perceyue what I wyll doo for thee. When *Alexandra* had read the letter, she sent to *Aristobulus* her sonne the hygh priest, shewyng him that she woulde flee to the Sea *Iapho*, and from thence woulde take shyppyng into Egypt, perswadyng hym also to flee with her. We wyll (sayth she)

make

make two coffers, one for me, and another for thee: and we wyll with rewardes allure our seruauntes to cary vs out priuily, whereby we may flee to saue our lyues. This their deuise was perceyued of one of Herodes seruauntes, who forthwith made the kyng priuie vnto it. The kyng commaunded his seruaunt that bewayed them, that when they dyd conuey the coffers, they should bring them to him: which the seruaunt dyd. So when the coffers were brought to the kynges presence, he caused them to be opened, and tooke out *Alexandra* and her sonne *Aristobulus*, to whom the king spake sharpely, and rebuked them sore. But *Alexandra* answeared hym agayne as short, insomuche that the kyng moued with anger, flang away from her into his chamber, sayeing, It is better to sit solitarie in a corner of þ house, then with a brawlyng and skoldyng woman in an open place. The kyng dissembled the matter, and shewed no great displeasure. A yeere after as *Aristobulus* the bygh priest, appareled in his pontifical vestures, stoode in the temple nygh vnto the aulter to offer sacrifices, the Israelites

beholde his beautie, his wyſedome, and behauiour in the miniſterie, whereat euery man reioyced, prayſyng God that had not taken all away, but left one to reuenge the iniuries done to the houſe of *Chaſmonani*. The king hearyng this, was ſore afrayde, and not a lytle diſpleaſed, thynkyng to him ſelfe the Iſraelites would reſtore the kingdome of their fathers vnto hym. He perceyued euery mans hart to be inclyned towardes hym: Wherefore he deliberated a while, and in the feaſt of the tabernacles he remoued to *Iericho* with all his houſeholde, whereas he made a great feaſt to all his nobles and ſeruauntes, placing them euery man after his degree before hym. *Ariſtobulus* the hygh prieſt he ſet vpon his ryght hande. And as they ate, dranke, and made merry, certayne of ỹ kings ſeruants were diſpoſed to go & ſwimme in *Iordane*. To theſe the kyng had geuen ſecrete commaũdement, that they ſhould deſire *Ariſtobulus* to goe & bath with them in *Iordane*, & then to drowne hym. So when they were going, they came to *Ariſtobulus* & moued hym to keepe them company, whiche he would not, vnleſſe ỹ king gaue hym leaue: wherefore

wherfore he asked ẏ king leaue, but he denied him at ẏ firſt, yet at length ẏ young man intreated him ſo inſtantly, that ẏ king bad him doo what he woulde. He went therefore with the other young menne to ſwim. The king toke his horſe ſtraightway, and returned to *Iericho* with all his traine, leauing the young men behinde, which continued ſwimming tyll ſunne ſettyng, & as it began to be darke, they drowned the prieſt *Ariſtobulus* amongſt them. Whereof when tydynges came to the kyng, and it was knowen that he was dead, the people wept and made great lamentation, conſyderyng his vertue, nobilitie, and beautie, euery man was ful of ſorow that he ſhould haue ſo ſhort a lyfe: and they bewayled ſo much, that it was hard a farre of. But *Marimi* chiefely, and *Alexandra* the young mans mother, coulde in no wyſe be comforted. Yea ẏ king alſo wept & made great mone, for it repented him that he had done ſo wicked an acte. Yet al the people knew wel enough, that the thyng was procured by the kyng: Inſomuche that *Alexandra* his mother in lawe, letted not to tell it hym to his face, that he was the mur-

derer

derer of her husbande, and her father, and nowe last of all of her sonne: to whom the kyng answeared neither good nor badde. From that day forwardes there was perpetuall hatred betweene *Alexandra* and *Marimi*, & *Kiparim* the mother of Herode, and *Salumith* his sister, that came of base and seruile blood. For *Marimi* cast in their teeth to their faces, that they were not of the seede of Israel: but prophane, vnholy, and of base byrth. Notwithstanding, Herode loued *Marimi* as his lyfe, wherefore he woulde neuer displease her as long as she liued, nor say so much to her as why sayest thou so? These thynges doone, *Marcus Antonius*, a noble man of Rome, next vnto *Octauian Augustus* kyng of kinges, being sent by *Augustus* to warre vpon the kinges of the West countreys, raigned in Egypt, and by the prouocation of his wyfe, rebelled against *Octauian Augustus*, made warre with hym both by sea & lande. And forasmuch as Egypt is nigh adioyning to the lande of Israel, Herode ioyned with him, & helped him. For *Marcus Antonius* had ayded hym before in such sort, that no kyng durst meddle with hym, for

for feare of *Marcus Antonius*. Whereupon when *Marcus* conspyred against his Prince and maister, Herode ayded hym with an armie, with horsemen, and with shyppes also against *Octauian*. In whiche warres *Octauian* gat the victorie, slue Antonie and al his people comming by ship to the Isle of Rhodes, and so into the land of Egypt. Herode hearyng that *Marcus Antonius* was slayne, & that *Octauian Augustus* was come into Egypt, he layned for feare of the displeasure of *Octauian*. Yet at length he tooke hart vnto him, prepared a royal present to be caryed afore him, and folowed after hym selfe to *Octauian Augustus*. And settyng forwardes, he called *Ioseph* the husbande of *Salumith* his sister, whom he made cheefe of his household, commaundyng him that if *Octauian Augustus* put hym to death, he shoulde poyson *Mariami* his wyfe, saying, It shoulde not be seemely for Kynges, that any meane and base man shoulde marry with a Kynges wyddowe, and sleepe with her vpon the kynges bedde. So then he tooke his iourney towardes *Octauian Augustus*, who then was at the Rhodes, where

he

he vnderstoode *Octauian* to be displeased with hym, for that he had ayded *M. Antonius*. Therefore as soone as Herode came to *Octauian Augustus* presence, hauyng his crowne vpon his head, he toke it of, and fel downe prostrate vpon the ground at *Octauians* feete, saying, Most noble emperour, I confesse my trespasse agaynst your Maiestie, that I ioued *M. Antonius* my companion in league, who was my neyghbour and ayded me: and it is true that your Maiestie synce the tyme you made me kyng, haue heard of myne affayres that haue happened vnto me, but neuer succoured me. This *M. Antonius* dyd not so. I confesse therefore that in his warres agaynst your Maiestie, I ayded hym with an armie, with horsemen and shippes: Neither went I out with hym for any warres vpon myne owne borders, but whensoeuer I went with hym, I helpe him to the vttermost of my power. When he was fallyng, I bolstered hym vp: and when he stumbled, I rayled hym agayne. Amongst al these I protest also, that I would not be counted of your Maiestie a breaker of league: but nowe *M. Antonius* is dead. Wherefore whether

whether that it shall please your Maiestie to restore me to my former estate or no, for asmuche as I haue kept touche with *M. Antonius* agaynst your Maiestie amongst other, yf you put me to death, you shal doo me no wrong, but iustice, because by the lawe of armes I haue deserued death. When *Octauian Augustus* hearde hym speake so, he sayde vnto hym, Aryse thou kyng of Israel in peace, be of good comfort, & feare not, for thou art worthy to be nye, yea next to my person. I knowe that *M. Antonius* was incited by his wyfe, and would not folow thy counsell, for if he had, I dare say he would neuer haue conspyred agaynst me. So he commaunded the crowne to be set agayne vppon Herodes head, and made a league with hym. Then they went both togeather toward Egypt, to be reuenged vpon *Cleopatra*. But that wycked woman when she saw her citie to be ouercome, put on her most precious apparel, & sitting vpon the throne of her kingdome, commaunded a viper to be brought vnto her: which assoone as she had suffred to styng her brest, shee dyed. As *Octauian Augustus* came to the Pallace, and sawe

her

her sit there, he reioyced that he myght be reuenged of her, and commaunded to thrust her from her throne: but when they came to her, and founde her dead, it displeased *Octauian*, and greeued hym very sore. In this whyle, *Ioseph Salumithes* husbande disclosed vnto *Marimi*, that the kyng had commaunded, yf it so fortune hym to be put to death by *Augustus*, that he shoulde poyson her. Whereupon *Marimi* conceiued yet a greater hatred toward the kyng, insomuche, that when the kyng was returned in safetie, sounde, and with honour also from *Octauian*, and that all his menne and whole household reioyced greatly, *Marimi* shewed no countenaunce of gladnesse, no not when the kyng hym selfe tolde her howe greatly he was magnified and honoured of *Octauian*: but alwayes shee was sad. *Salumith* the kynges syster perceyuyng that *Marimi* so vexed the kyng, she tolde hym howe *Ioseph* her husbande hadde lyen with *Marimi* whyles he was with *Augustus*. But Herode (saye what shee coulde) gaue no credite to her woordes, knowyng that she enuied *Marimi*, vntyll

at

at length he asked the cause of *Marimi*, why she reioyced not as other dyd, when he returned in safetie from *Augustus*, but was euer sad, whiche shewed her to haue some rancour and malice in her hart towardes hym. She answered, Thou hast sayde heretofore, that thou louedst me aboue al thyne other wyues & concubines: yet thou dyddest wyll *Ioseph* thy systers husbande to poyson me. When Herode heard this, he was exceedyngly abashed, that *Ioseph* had disclosed his secrete, and beganne to mistrust with hym selfe that which *Salumith* had tolde hym, that he had slept with his wyfe in deede, and vpon that had detected that secrete. Therefore he departed out of his Palace in a great anger and rage, whereby *Salumith* perceyued that he detested *Marimi*, and therefore she accused her further, suborning false accusers and forgers of lyes, to wytnesse that *Marimi* woulde haue poysoned the kyng, whereof she hadde diuers presumptions also by her countenaunce. She added moreouer, yf thou (sayth she to the kyng) let her escape thus, she wil speedyly destroy thee, and bereeue thee of

thy kyngdome. The lawe geueth a man this counsel, If any man go about to murder thee, preuent hym, and slea him fyrst. With this and suche lyke woordes, she so mooued the kyng, that he commaunded to bryng *Marini* foorth, and to be beheaded in the hygh streate of the Citie. And as she was brought foorth into the market place of the citie, all the women of the cite folowed her. *Alexandra* her mother also cursed and rayled at her, saying, Come out, thou that hast abhorred thy husbande, and conspired against thy lord. *Alexandra* wept also, as though it had been for the wyckednesse that her daughter had committed, thynkyng surely to please the king by that meanes, and to bleare his eyes, yf peraduenture he myght suffer her to lyue, tyll she myght haue opportunitie to poyson hym. *Marini* thus goeyng to execution, helde her peace, and looked neither to the ryght hande, nor to the left, nor yet feared death any thyng, knowyng that she was innocent in deede and thought, and therefore God would render her a good rewarde in the worlde to come. Wherefore she bared her necke

without

without feare, & they cut of her head, she-
dyng the innocent blood. But God made
no delay in punyshing the same: for there
fel a sore plague and pestilence in the house
of Herode, so that his cheefe seruauntes,
his noble women and concubines dyed
sore thereof. Yea, throughout all Iudea
raigned the pestilence vehemently: whiche
affliction all Israel knewe wel ynough
chaunced vnto them for the blood of *Ma-
rimi*. They cryed therefore vnto the Lord,
sayeing, Wylt thou for the offence of one
man, deale so cruelly with the whole con-
gregation? The Lorde tooke pytie there-
fore vpon the lande, and withdrewe the
plague from the people. The kyng repen-
ted hym also, that he had shed blood with-
out cause: and loue so grewe in his hart,
that he was sicke, and at deathes dooze.
Then *Alexandra Marimis* mother, sought
meanes howe to poyson hym: Whiche
beyng vttered vnto the kyng, he com-
maunded to apprehende her, and to kyll
her. In this maner deale Herode with
all the posteritie of the *Machabees*, lea-
uyng none alyue that were called by that
name. He put to death also *Ioseph*, the

husbande of *Salumith*. The kyng had two sonnes, *Alexander* and *Aristobulus*, by *Marimi* his wyfe. They were both at Rome when their mother suffred, for their father the kyng had sent them thyther to learne the Romane tongue. When they hearde tydynges of their mothers death, they wept and mourned for her, hatyng theyr father for his cruelte. Soone after, the kyng theyr father, recouered of his sickenesse, was establyshed in his kyngdome, buylded strong cities, & rose to great prosperitie. In the xiii. yeere of his raigne, there fel a great dearth in the lande, wherfore the kyng tooke out of his treasure much gold and syluer, & precious stones, wherewith he sent into Egypt, and procured plentie of corne, and refreashed with bread all that lackt and was in distresse of hunger: yea, he spared not his owne proper goodes. And not onely to the Israelites shewed he this liberalitie: but also to al that came vnto hym out of other straunge nations, hearyng of his renowne: Moreouer in al his warres he hadde good fortune. Besydes this, he thought it good to renewe the

house

house of the sanctuarie, whereuppon he deliberated with the Israelites, to haue their aduise for the buildyng of it, after the same quantitie & measure that Solomon kyng of Israel builded it. For the Iewes returnyng from captiuitie in the tyme of *Cyrus*, began to builde it after the measure that *Cyrus* prescribed them, and not as it was afore. The people of Israel hearyng that the kyng was purposed to pull downe the temple to the grounde, and buylde it a freshe, they made hym none answeare, fearyng lest when he had pulled it downe, he would not be so hastie to builde it vp agayne. But the kyng perceyuyng what they feared in their myndes, sayde he would not slacke the matter, nor rest tyll he had brought it to passe. He sayde moreouer, that he would take out of his treasure plentie of golde and siluer, and geue it to grauyng: also precious stones, stones of *Thasies* and *Marble*. To the Carpenters also and Masons, he would deliuer timber and stones, golde and siluer, hasse and iron, to make all thynges necessarie to the woorke. Wherefore yf he pulled downe the house, he was able to buylde

it strayght wayes agayne. So he pulled downe the house, and repayred it agayne, and finished it in length a hundred cubites, in breadth lykewyse a hundred cubites, and in heyght a hundred cubites, all of whyte marble, so that the whole height of ye stone woorke was in all, a hundred and twentie cubites. For the fundation was twentie cubites within the grounde, and a hundred above. The breadth of euery stone was twelue cubites, and the thicknesse thereof eyght cubites, euery stone was of lyke bygnesse. The gates of the house he coured with fine golde and pretious stones finely set therein: the thresholdes were of siluer, and the toppes also. He made also a vine of gold, a marueylous cunning peece of woorke, the armes thereof or bygger braunches, were glitteryng gold, the lesser braunches, slips, or latest shootes, of golde somewhat red, and all aboue was yelowe gold, wherupon hung clusters of Christal. The vine was so great, that it wayed a M. pounde weight of pure golde. In all the worlde was not the lyke to be seene. He made also a porch, & before the porche, two walles of siluer, marueylous cunningly

ningly wrought. Behynde the house towarde the west, he made a court of.cl. cubites long, and a.c. in breadth, which was paued with pure marble. Toward ꝑ south and north, the length of the court was also cl. cubites, and a.c. in breadth. He erected in it also a. cl. pillers of whyte Marble in foure rankes. The length of one rancke was. xl. cubites, and euery pyller was, xl. cubites hygh, & three cubites thycke. The pillers were all of lyke measure, as the court of the north syde, & of the south, was also of lyke measure, with all the pillers therof. Towarde the east, the courte contyned. 720. cubites, euen to the brooke *Cedron*. No man euer sawe the lyke buyldyng in all the worlde. The vine that he made, placed he before the porche. In the extreeme partes of the court, he made also walkes and galleries of suche heyght, that they that walked therein, might easily skry the waters runnyng in the brooke *Cedron*, by the space of a cubite. Betweene the porch and the house also (as though it were a vayle or partition) the kyng made a wall of siluer, of halfe a handfull thycke. In the which was a doore of beaten gold,

and vppon the gate, a swoorde of golde of twelue pounde waight. There were certayne poles grauen in the swoord, as this, *What straunger soeuer approcheth nigh her, let hym dye for it.* So the thynges that Herode made in the temple, where woonderfull: neyther was there euer heard of in al the worlde, any kyng that was able to make suche a buyldyng. When the worke was finished, the kyng sent to *Saron* his pastures, for his cattel, from whence were brought hym three hundred young bullockes, and very many sheepe, accordyng to his princely estate. So then they dedicated and halowed the house with great ioy and gladnesse. There was one certaine day in the yeere, when as the kyng was euer accustomed to make a great feast to all his court, to all his nobles and Sages in Israel. Agaynst that selfe same day the kyng was minded to finishe his woorkes, whiche made both hym more gladde, and all his people. The same also commaunded he to be doone in all the prouinces of his kingdome, sendyng his letters by his purseyuauntes to the noble menne, captaynes, and presidentes

of

of the prouinces, that they shoulde obserue that day after the same manner euery yeere. The people also that were flitted into their enimies countreys, theyr head rulers and captaynes came out of euery countrey farre and neere to see the house and the kyng, for they coulde neuer beleeue it, tyll they had seene it: and when they hadde seene it, it exceeded farre that they had hearde of it. These thinges done, the kynges two sonnes, *Alexander* and *Aristobulus* whiche he had by *Mariui*, came home from Rome to Hierusalem in a great heate and furie, with a strong companie, yea their hartes were very beautie also: for *Alexander* the elder, had maryed the kyng of *Capadocies* daughter, and *Aristobulus*, the daughter of *Salomith* the king his fathers sister. These comming to Hierusalem, went not to the courte to doo theyr duetie to the kyng theyr father, neyther woulde see hym: whereby the kyng gathered, they went about some mischiefe agaynst hym. Moreouer, all his menne gaue hym warnyng to take heede of them, and to keepe his power or garde about hym. He hadde a wyfe of

base stocke out of the countrey, before he came to the kingdome, by whom he hadde a sonne named *Antipater*. And when he had put *Marini* his beloued wyfe to death, he called home his wyfe wyche he had disdayned before, to his courte. Wherefore now seeyng the two sonnes of *Marini* hated hym, he appoynted *Antipater* his sonne to be his heyre apparaunt, and to rayse his estimation, gaue hym all his treasure, made him lord and ruler of all that he had, affirming þ he shoulde raigne after hym. This *Antipater* had a subtyle wyt and a craftie, and his talke was dayly to his father. If it lyke your Maiestie, wherefo should you geue me all these chynges, when as these two Lions shalbe euer in my top, and redy to destroy me. By suche furnished meanes he raysed discorde and hatred betweene them and their father, albeit the kyng was loth to hurt his two sonnes. Not long after, he toke his iourney to Rome, to *Octauian*, and his sonne *Alexander* waited vpon him, hoping that *Octauian* woulde be a meanes for him to turne his fathers hatred from him, & put all malice out of his mynde. When

the

the kyng was come thyther, *Octauian* re-
ioyced muche of his commyng, saying, I
haue thought long to see thee. To whom
hast thou left the lande of Iuda? Herode
answeared, for the homage that I owe vn-
to my lorde the Emperour, I am come to
appeare before hym, & to declare my chan-
ces with this my sonne his seruaunt. So
he tolde him the whole matter, frō the be-
ginning to the ende. Then *Octauian Augu-*
stus blamed the young man, because he ha-
ted his father. The young man answea-
red, Howe can I otherwyse doo? Howe
can I forget the most chaste wombe that
bare me, whiche was of the holy stocke.
If I forget my mother that was slayne
guiltlesse & without crime, then let me for-
get my ryght hande. These and suche lyke
spake ỳ young man, not without teares, in
the presence of *Octauian*, so that his bow-
els was much moued: and the noble men
also that were about *Octauian*, coulde not
abstayne from weepyng, but lamented
greatly. *Octauian* fyrst reproued Herode
for his great transgression and cruel-
tie: then laboured he to pacifie the young
manne with comfortable woordes,

bydding

byddyng hym to honour his father, and to ſubmit hym ſelfe vnto hym. When he had doone as he was wylled (for he would not ſtriue agaynſt the Emperours commaundement) *Octauian* tooke the young man by the handes, and put it into Herodes boſome. Then his father kyſſed and imbraced him, ſo that they both wept. After that, they tooke their leaue and departed from *Octauian*, who comforted them, and gaue them a gyfte, committing it into Herodes handes. Herode per percepued, that the hatred of the chyldren of *Mariami* wouldbe not appeaſed: whereuppon when he came home to Hieruſalem, he called togeather all the elders of Iſrael, and ſayd vnto them, I had determined once to place one of my ſonnes, captayne ouer the people of the Lorde, but I myght not doo it without the conſent of *Octauian Auguſtus*. Howe therefore I haue appoynted my three ſonnes, and haue deuided my kyngdome equally amongſt them. Helpe ye them agaynſt theyr enmies, but in no wyſe ſhall ye helpe one of them agaynſt another. And yf ye perceyue any breache of freendſhyp betweene them, doo

that

that lyeth in you to take it away. Where-vnto he made them sweare presently in Hierusalem: and the bond made, eche man departed home to his house. But for all this, the hatred betweene *Antipater* & his two brethren was nothyng diminished. For he feared them, because they were of the house of *Chasmonani*, and ayed with kynges of great power. He suborned therfore false accusers, to say vnto the king that the young men, sonnes of *Marimi*, were determyned to destroy hym. Likewyse he set variaunce betwene *Salumith* and them: for she was in greater estimation then he, insomuche that the king did nothing without her counsel. The same wrought he also betweene *Pheroras* the kynges brother and them. But to *Salumith* he sayd, Doest thou not consider howe the sonnes of *Marimi* knowe that theyr mother was put to death by thy counsel? Therefore yf they may byng to passe to make the kyng away, they wyl be wo thee to peeces. But when the young men hearde of this, they came before the kyng, and sware, they neuer intended to hurt theyr father, and with weepyng they perswaded the kyng

that

that he beleeued them, and they gate his fauour agayne. Whereat *Antipater* was not a litle displeased: therefore he hyred false wytnesses, to say they saw *Alexander* the kynges sonne vppon a certayne nyght, with his swoorde drawen before the kings palace, mynding to murder *Antipater*. He suborned also certayne of the kynges seruauntes to wytnesse agaynst *Alexander*, that he should geue them great rewardes, to allure them to his pleasure, and to abuse them in vnnatural Uenery: whiche they refused. Moreouer, that he desyred them to poyson the kyng: whiche they would not also agree to doo. Whereupon the kyng was sore displeased towardes hym, commaundyng not onely hym, but al that toke his part, or defended his integritie, to be apprehended and put in pryson, that execution myght be doone vppon them. Then *Alexander* wrytte vnto *Archelaus* his father in lawe, desyryng hym to come to Hierusalem to his father Herode. This *Archelaus* was a very wyse man, and a notable counsellour. When he was come to Hierusalem, Herode was very glad of his commyng, and demaunded what matters

brought

brought hym thyther at that present. He answered, I haue heard that *Alexander* thy sonne, and my sonne in lawe, hath attempted to rebell agaynst thee: it is not possible but my daughter his wyfe should be accessarie of this thing, and yet she hath not shewed it vnto thee: wherfore I vtterly detest her, as one that hath conspired agaynst thee. Yet neuertheles, I knowe wel that for the loue thou beares vnto me, thou wouldest spare her: for this cause I am come vnto thee, that when thou hast put thy sonne to death, I also may slea my daughter: For it is better that we shoulde make them away, then they vs. Herode hearyng this, was very glad, and gaue credite to his friendshyp. When *Archelaus* perceyued that Herode had a good opinion of hym, he altred his communication, saying to the kyng, First, let vs diligently examine & well trie the cause, forasmuche as there are many false witneses & lying persons in the worlde: and let vs not shed innocent blood vpon an vncertaintie. For *Archelaus* had great presūptions that Herode had gyuen to lyght credite, knowyng how redy he was to heare an euil tale,

which

whiche was the cause of all the mischeefe that befell vppon the people of his house. Wel, Herode thought his counsayle good. One of them that accused the kynges children, was *Pheroras* the kynges brother, and to say the trueth, he was the cheefe of all. Herode loued *Archelaus* the kyng of *Capadocia* as hym selfe, whiche *Archelaus* perceyuyng, turned his talke to rebuke the kyng, sayeing, Thou art nowe waxen olde, and well stricken in yeeres, thou sufferest these backebyters to rule thee, who styre thee to worke all these mischeefes in thy house. Yea *Pheroras* thy brother hath falsly prouooked thee agaynst thy sonnes. When *Pheroras* heard these woordes, he was sore afrayde: for in deede he had seduced the kyng. Therefore came *Pheroras* to *Archelaus*, and besought hym to saue his lyfe. *Archelaus* answered hym, If thou wylt obtayne pardon for thy wyckednesse, come and fall before his feete, and confesse that thou hast spoken falsely agaynst his sonnes: then wyl I promise thee, that he shalbe mercyfull vnto thee, and to his sonnes. *Pheroras* dyd so, confessed that he had

had falsly accused the kinges sonnes. Then *Archelaus* besought the kyng for pardon, and he graunted it. After that, he intreated hym that the yong menne myght be dismissed and deliuered out of prison, which the kyng commaunded to be doone. The yong men therefore came to the kynges presence, and fell downe before his feete, and the kyng was louyng vnto them, embraced them, & kyst them. He made great ioy also that *Archelaus* came in so good an houre vnto hym, to whom he gaue for a gyft seuen hundred pounde weyght of golde, with many precious stones, and costlynes, and dismissed hym. But *Antipater* agains suborned false accusers, & wrote counterfayte letters in the name of the kynges sonnes, to one of the captaynes, declaryng howe they woulde conspire and kyll the kyng: and by suche meanes he encreased the enmities betweene them and their father diuers wayes, that the kyng commaunded them to be put in prison, and most strong irons to be laide vppon them. Besydes this, *Antipater* hadde surprysed and wonne the hartes of the kynges cheefe rulers and seruauntes,

that they procured his barber to beare false witnesse agaynst *Alexander*, howe that he hyred hym to kyl the King at such time as he should shaue his beardе. When the Kyng hearde his barber speake, he was wonderfully troubled in his mynde, insomuche that he sayde, I am weery of my lyfe, to heare these pickthankes that open myne eares to fyll my head with tales. I can doo no way better, then to geue charge, that whosoeuer bryngeth me any suche accusations hereafter of any body, he shall suffer death for it. Wherfore he commaunded the Barber to be slayne, and his two sonnes to be brought foorth, and hanged vppon gallowes, sheddyng theyr innocent blood. Then reioyced *Antipater*, supposyng hym selfe to be as sure of the kyngdome, as though he had it in his handes, when as he was not aware, that *although he were neuer so hygh aloft, yet was there one aboue hygher then he, who considered his dooynges.* *Alexander* had two sonnes, *Thigarus* and *Aristobulus*. And *Aristobulus* had three sonnes, *Herode*, *Agrippa*, and *Alexander*. When the kyng returned to Hierusalem (for he was

Tigranes.

was in Samaria by the lake syde, when his sonnes were put to execution) he commaunded that his nephewes shoulde be brought to the court, and takyng pytie of them, embrased and kyssed them, weeping very sore, both he and all his seruantes: for it greatly repented hym of the heynous deedes that he had doone. But when the tyme of the mournyng was past, he caused to eal ol ye chiefe of Israel together, and sayde vnto them, I am nowe growen in age, and waxen grayheaded, vncertayne howe shortly I shal dye. I see here before me these litle fatherlesse chyldren, whiche I neuer can beholde without great anguyshe of my mynde: For when I looke vpon them, I call to my remembraunce what great domage I haue doone vnto theyr father in my rage and headlong furiousnesse. Now therfore I would commit them to the tuition and custodie of some man that might be a patrone, and as a father vnto them, to succour them continually to his power. All the people answeared, that he had well spoken. He spake therefore vnto his brother *Pheroras*: Thou shalt be theyr patrone, and

defendour, and shalt geue thy daughter to *Thigarus Alexanders* sonne. He commaunded also his sonne *Antipater* to geue his daughter to Herode the sonne of *Aristobulus*. And the mariages were fauil, and compositions made in the kyngs presence. When *Antipater* marked the loue that the king bare towarde his nephues, he began to be in great care: for *Thigarus Alexanders* sonne had a graundfather by the mother side, a kyng of great power, namely *Archelaus* kyng of Capadocia. He falles downe therfore at the kynges feete, to dissolue and breake the friendshyp that he bare towardes his nephues, and to leaue speakyng in theyr cause as he hadde doone: but he preuayled nothyng. Therefore he left his father, and went to *Pheroras* the kynges brother, made a consederacie with hym, and desyred hym to frustrate the bonde that was betweene hym selfe and Herode, and also betweene hym and *Thigarus*, the sonne of *Alexander* that was hanged. So *Pheroras* came to the kyng, turned his mynde, and dissolued the couenauntes of marryage. This doone, *Pheroras* and *Antipater*

(that

that sate vppon the kinges throne) were become great freendes, banketting one the other day and night, and deuising their matters. When this came to the kynges eare, he was sore afrayde of their traynes, and commaunded that his brother *Pherorae* shoulde for euermore be banyshed the court. *Antipater* his sonne was sent to *Octauian Augustus* to establyshe the kyngdome vnto him, & to enter in league with hym. For Herode was so olde, that he coulde not goe, *Antipater* iourneying towarde Rome, passed through Egypt, desyrous to see it before the death of his vncle *Pheroras*. And as he trauayled by the hygh wayes of Egypt, there came a certayne Merchaunt hauyng a Vyall in his hande close couered, whiche cryed, saying, Who wyll buye a thyng of a great price before he see it, or knowe what it is? *Antipater* marueyled at his woordes, and asked him what was in the Vyall. But the seller tolde hym not what it was, before he had bought it, and payde deare for it. Then whispered he in his eare, tellyng hym that it was a strong poyson, that woulde kyll one out of hande. This Vyall *An-*

tipater sent to *Pheroras* to be kept vntyll he returned from Rome. In the meane season *Pheroras* dyed, and his wyfe hydde the vyal. After when *Antipater* came home agayne from Rome, *Pheroras* wyfe and he fel at variaunce, insomuche that she obiected vnto hym that he was the cause that *Pheroras* was banished the kynges presence, the sorowe whereof was his death. On the other syde *Antipater* went about to accuse her, sowyng discorde betweene her and the kyng, to stirre hym agaynst her. He suborned also a certayne *Eunuch* or gelded person, to goe vnto the kyng, and enfourme hym, how that at what tyme as he tooke displeasure with *Pheroras* his brother, and banyshed hym his presence, *Pheroras* procured a strong poyson, and gaue it to his wyfe, commaundyng her to destroy the kyng therewith. The kyng hearyng this, was wroth with the *Eunuch*, and sayde, I searched for that benome long agoe, when it was noysed that thy householde seruauntes woulde geue it me to drynke, but I coulde not fynde the thyng to be true. Yea, I haue been too rashe in suche matters: for I put

my

my wyfe *Marimi* to death without a cause, and *Alexandra* my mother in lawe, with my two chyldren. When *Antipater* heard that the kyng credited not the *Eunuch*, he made sute to the kyng to sende hym to *Octauian* the seconde tyme: for he was afearde for the Vyall that was in *Pheroras* wyues house. He had written also with his hande, howe that he sent it, intendyng therwith to poylon the kinges sonnes children. *But he that prepareth a pytte for another, oft tymes falleth into it hym selfe.* So desyryng the kyng to send him, he let hym goe. After this, the kyng commaunded to make searche, yf the *Eunuches* woordes were true or no: he sent fyrst of all *Pheroras* householde seruauntes, examined them whether euer they coulde perceyue that *Pheroras* was in mynde to hurt hym. They all sware, no. Then the kyng commaunded to scourge them very sore: but they confessed nothyng, although some dyed vnder their handes in the examination. Some he ordred with diuers kynde of tormentes: of some he caused to plucke out al theyr teeth. And as he bad scourge a

certayne woman seruaunt, which had been very trustie to *Pheroras*, at length when she could no longer stande for strokes, she cryed out, and sayde, The holy and blessed God reuenge vs of *Roxis* the kinges wife, *Antipaters* mother, which is cause of this. The kyng hearyng these wordes, had let her alone, she wyll disclose all. Then spake she, *Antipater* made sendes euery moone for thy brother *Pheroras* and him selfe, and as they ate and dranke, they deuyled howe to poyson thee, specially when as *Antipater* was goyng to *Ptolemais*. For they sayde, Except we destroy hym, he wyll destroy vs, as he hath done all the children of his house. Moreouer, he loueth the children of his sonnes that were put to death, whiche growe apace, and it is possible he may alter his mynde, and make one of them kyng. *Antipater* alle sayde to thy brother, The kyng makes as though he were muche thy freende, but I trust hym not. He gaue vs (sayth he) a hundred pounde waygbt of golde, but all that satisfieth vs not. When the kyng hearde this, he tolde howe he hadde geuen *Antipater* this

golde

golde secretly. The woman sayde moreouer, There is yet a Vyall of strong poyson in *Pheroras* house, that thy sonne sent out of Egypt. Streyghtway the king sent to *Pheroras* wyfe, that she shoulde bryng hym the Vyall of poyson her owne selfe. When she espied the kinges Eunuches come to fetche her whether she woulde or no, she gate her vp to the top of the house, and cast her selfe downe headlong to kyll her selfe, because she woulde not see the kyng, nor abyde his tormentes. But she dyed not thereof, whereuppon the kynges messengers brought her in a horse lytter, and set her afore the kyng. Then she confessed vnto hym, how *Antipater* his sonne had conspired with *Pheroras* to kyll hym with a strong poyson that he had bought in Egypt, and sent to *Pheroras* when he went to *Octauianus*: and howe that *Pheroras* beyng at the poynt of death, repented hym thereof, chargyng that we shoulde neuer geue that benome to *Antipater*, but poure it out vppon the grounde, that the kyng myght not be poysoned therewith: and I dyd as he bade me, cast it out all, saue a lytle that I kept in the glasse

bottome, for I euer feared that whiche is now come to passe. Then at the kinges commaundement, the Vyall was brought forth before hym, and there was a litle of the venome left, wherefore they gaue better credite to her woordes: so that the king was content with her, and bade his phisitions heale her, and she recouered. This doone, the kyng wrote to *Antipater* to come home with speede, because I am old (sayth he) and weake, vncertayne howe shortly I shall dye. The kyng hadde yet also two other sonnes at Rome, *Archelaus* and *Philippus*. So when *Antipater* wrotte to answeare his fathers letters, he signified vnto hym, that his two sonnes had defamed the kyng, and slaundered hym vnto *Octauian*. But the king answeared hym, Come and bring them with thee, and I will order them as thou thynkest good. Notwithstanding, *Antipater* lyngred and delayed for the space of fiue monethes, to see yf he might learne somwhat of his fathers doynges, but he coulde heare nothyng. The messengers that his father had sent, lay vppon hym euery day, and vged him to make speede. Therefore at the seuen

monethes

monethes ende, he tooke his iourney towardes *Iudea*, and came to *Cesarea*. There heard he that his father had taken displeasure with his mother, and banished her the court, but he coulde not learne what should be the cause: therefore he was stroken in suche feare, that he woulde haue gone backe agayne and left his iourney. But they that wayted vppon hym, beyng desirous to goe home to theyr houses and families, crafted with hym, and perswaded hym, that yf he shoulde now returne backe out of his way, he shoulde iustifie his enimies sayeinges to be true. But yf thou come once to thy fathers presence (say they) who loueth thee so intirely, thou shalt preuayle against thy foes, & get the vpper hand of them that troubled thee. So he followed their counsel, and came to Pierusalem. When he entred into ye citie, no man came foorth to meete him, nor once to byd him welcome home. For al ye people hated hym for his lyes, slaunders, peruerse and wicked counsel, but chiefely for feare of the kyng. Yet went he forwarde to the court, although with a fearefull hart. When he came to the kynges presence, he fel downe

and

and dyd his duetie: but the kyng turned away his face, & coulde not abyde to looke vpon hym. He went home therefore to his house with a heauie hart, hangyng downe his head, and hydyng his face. There his mother tolde hym howe theyr counsel concerning the Apall of poyson was bewrayed, and howe the kyng was woonderfully incensed towardes hym, that increased yet his feare more and more. The next day by the kynges commaundement he was brought forth: and before all the chiefe of Israel assembled together, the kyng sate to iudge *Antipaters* cause. There rehearsed the kyng vnto them his sonnes lewdnesse and lyes, howe he had seduced hym, and incited hym to kyll his children that were of the kynges blood, farre better and more vertuous then he: insomuche that with a loude voyce the kyng burst out and bewayled his wyfe *Mariami*, whom he put to death without a cause, & his two sonnes, that they that were farre of, myght heare hym. Then *Antipater* lyft vp his head, and beganne to speake craftily and subtilly. Fyrst he forgot not to geue gentle woordes to pacifie his fathers wrath,

but

(but that he coulde not do) After he fel to mercarie, in suche sort, that all the nobles were mooued to pytie, and bewayled his euyll fortune, not without teares: saue only *Niraleus* the kynges secretarie, who loued the kynges chyldren that were put to death. He rebuked them all that were sory for the calamitie of *Antipater*, crying with al his myght, Where are ye *Alexander* and *Aristobulus* that were slayne giltlesse? Lyft up your heads: behold this bloody and wycked man fal into the pyt which he hym selfe made, see howe his foote is catched in the Net that he layd hym selfe for other. Marke you not howe your maker reuengeth your death, and requyreth your blood at his hande in the tyme of his destruction? For the wicked man is spared untyll the tyme of his death. So the kyng hym selfe very much incensed, sent to fetch a condemned person out of pryson: who beyng brought before them, and taslyng a litle of the poyson in the Viall, fel downe starke dead foorthwith. Then the kyng commaunded *Antipater* to be caryed to pryson, and to be layde in strong irons. The .xl. yeere of his raigne, whiche was

the

the.lxx.yeere of his age, kyng Herode fell sike, and no remedie, no physicke coulde be found to helpe hym: neyther his seruauntes nor phisitions could procure hym any rest, so greeuously came his disease vpon hym, with shortnesse of breath, and through the auguyshe of the manyfolde euyls that had happened vnto hym by his owne folke. Whereupon he cryed out, saying, Who may he be, that hath noue left to succede him in his kyngdome, nor none to gue before his coffen, nor mourne for hym at his death. Then called he to his remembrance his wyfe *Mariam* and his two sonnes, rehearsyng them vp name, howlyng and weeping styl continually. Vpon a certayne day when his sicknesse came sore vpon hym, he called to his seruantes to fetche hym some pleasant apple, to see yf he myght comfort his hart: and when they had brought it, he asked for a knyfe to cut it, and one was brought hym. Then he geathered his strength vnto hym, and reared hym selfe vp vppon his left arme, and perceyuyng his lyfe to be full of sorowe and lamentation, he tooke the knyfe with his ryght hande, and fetched his

sway

sword to thrust it into his belly. But his seruantes crept to hym, & caught his arme, holdyng his handes, and wouldo not suffer hym to doo it. Then wept he sore and al his seruauntes, that the noyce was heard out of the Court, and shortly al the citie was in a stirre, saying, The King is dead, the King is dead. *Antipater* beyng in the prison, heard the noyse, and askes, What busynesse is this? They answered hym, The King is dead.

Then was he glad, and reioyced wonderfully, saying vnto the Iaylours, Stryke of myne irons, and let me out, that I may goe to the palace, and I wyl remember thee with a good turne. The Keaper answered, I feare least the King be yet alyue, I wyl go therfore and know the truth, and come agayne by and by. *Antipater* sawe he coulde not gett loose, and wept for anger at the Keeper. So the Keeper came to the Court: whiche beyng tolde to the kyng, commaunded hym to be brought to his presence. Then the kyng asked hym, What dyd *Antipater* (I pray thee) when he heard this mournyng, and that I was dead? The keeper answered

answeared: he was very glad thereof, and when he woulde not smite of his trono and let hym out, he wept for anger. The kyng cryed out unto his lordes, See howe he hateth me, beyng yet in prysonyf he were here, he woulde do what he coulde to kyll me. He woulde not do as my seruauntes dyd, make hast to wrest the knyfe out of my hande. As true as God lyueth, he shal neuer haue that he gapeth for. So the kyng commaunded he shoulde be put to death. And there was not one that woulde entreate for hym, or desire the kyng to the contrary, but euery man was glad of his destruction. The kyng commaunded the Keeper to bryng hym forth to the market place: which doone his head was smitten of, and so he lept besydes his purpose. The kyng commaunded moreouer his body to be taken, and caryed to the citie of *Ankalia*, there to be buryed, and not in the citie. That doone, and the people beyng returned from the buriall, the kyng sent to call all the nobles of Israel togeather, and enforsing his strength, he sate vpp in his bed, and commaunded to call his sonne *Archelaus*,

Hircanium.

vpon

vpon whom he layde his hands, and made hym King ouer Israel. Then shouted euery man: God saue the King, God saue the King. The King lined fiue dayes after the execution of *Antipater*, then fainted and died. The time that he raigned ouer Israel, was fourtie yeeres. He was a worthy warryer, a wyse & prudent man, a goodly man of person, hauing God on his side. He loued euer the Sages, *Hillel* and *Samai*, with theyr companies. He enriched the seconde house, more then all other kynges, and was more liberall then all the kinges that were before hym. His gyftes and rewardes were ryche, for he counted golde and syluer, as chaffe and stones. He kept Israel in quiet and peace from all theyr enimies. He buylded also a more royall Temple, then dyd Kyng Solomon. But he made the pooke of tribute and exaction in Israel heauier, and gaue open eare to eupl tongues. He was a cruel bloodshedder of poore and innocent persons, and *Archelaus* his sonne raigned in his roome. He willed before his death, that they shoulde bury hym in the Citie *Erodion*, two dayes iourney and a

halfe from Hierusalem. So they put hym in a coffyn couered with golde, set here and there with precious stones. The bed vnder hym was wrought with golde, and ful of precious stones. Lykewyse, vpon his head was a cloath of raynes, powdred with precious stones, and vppon that, a royall crowne, made fast to the left side of the cofyn, and vpon the ryght side was the regall scepter: vpon the Beere was also a cloath of raynes, very thycke powdred with precious stones, Christall, Aimethistes, and very many Saphyres. Then al the cheefe men of warre went about hym in theyr coates of fence, and drawen swoordes in theyr handes, with helmets on theyr heades, as in tyme of warre. After them, came *Archelaus* his sonne that was made kyng. Then folowed hym all the people. There were fyftie of his seruauntes that went about the Beere, with euery man a chafingdyshe of gold in his hand, wherein they burnt sweete woodes and perfumes, euery foote casting vppon the hearse pure myrrhe, as many as went about hym. He was borne by certayne great lordes and noble men of Israel vpon theyr shoulders,

goyng

gooyng leasurably, and with a maiestie, tyl they came to *Erodion*, where they buryed hym with great honour, that lyke was neuer done to any kyng. These thinges done, there resorted together such as hated Herode, and were weery of theyr owne lyues whyles he liued, reioycyng that they had scaped his handes, sayeing, We haue looked tyll our eyes bleared, wayteyng for the death of Herode, that tyraunt and bloodshedder, that oppressed vs with suche heauie yoakes, and left vs nothyng to liue on, for the great tributes and taxes that he layde vppon vs: Yet nowe *Archelaus* his sonne is worse then he. Wherefore they consulted together, and cast theyr mindes and good wylles towarde *Antipater* the sonne of *Salumith* the kynges syster, one of the blood of *Chasmonani*, and went with hym to *Octauian Augustus*, requesting him to translate the kyngdome from *Archelaus* to *Antipater*: but he wouldе not graunt them theyr suite. Yea, rather he confirmed and assured the kyngdome to *Archelaus*, who wrought wickednes in the sight of the Lorde. For he maried his brother *Alexanders* wyfe, that had children by

Alexander, and committed other many great offences. The. 9. yeere of *Archelaus* raigne, it chaunced vpon a night, he dreamed a dreame. Hym thought he sawe. 9. eares of corne, very good and ful growen vpon one stalke, then came a great Oxe and slopt them vp al at once at one bit: by and by he awaked, and perceyued it was a dreame. Therefore calling one of the Sages of Israel vnto him, he shewed him his dreame. The wise man saide, This is the interpretation of it. The. 9. eares fresh and full, be the. 9 yeeres which hytherto thou hast raigned. The great Oxe, is the great kyng *Ottauian Augustus*. This yeere thou shalt be remoued frō thy kingdome, because thou hast neglected the woorde of God, and hast marred thy brothers wyfe. To this *Archelaus* answeared hym neyther good nor badde. Within fyue dayes after, *Ottauian* came towardes Hierusalem: and when *Archelaus* went to meete hym, he put hym in pryson, deposed hym from his kyngdome of Israel, and made *Antipas* his brother kyng in his steede. He turned his name also, and called hym Herode. That done, he returned to Rome.

Whyles

Whiles *Antipater* was king, died the Emperour *Octauian Augustus*, the. 56. yeere of his raigne, and *Tiberius Cæsar* succeeded hym. This *Antipas* also wrought wickednesse and sundry abominations, more then any that was before him: for he tooke his brother Philips wife from him, which had already children by Philip. For this shameful deede, *Rabbi Iohn* the high priest rebuked hym: wherfore *Antipas* put him to death. There was at that time, one Iesus, a wyse man (yf it be lawfull to call hym a man, for he was a worker of wonderfull and strange workes, & a teacher of suche men, as gladly dyd heare the trueth, & had many disciples, both of the Iewes, & also of the Gentiles.) This man was Christ, whom, after he was accused of the chiefe rulers of our nation, and condempned by Pilate to be crucified, they nevertheless ceassed not to loue, whiche loued him euen from the beginning. To these he appeared the third day alyue, according as the prophets by deuine inspiration had tolde before, all wel of this, as also of many other wonderfull thynges, which shoulde be done by hym. And euen vnto this day the Chri-

Iohn Baptist.

Iesus Christe.

stian sect, whiche tooke their name of him, dooth continue. Agaynst this man *Antipas*, of whom we spake before, came *Tiberius* Emperour of Rome, to whom when *Antipas* retorted, he apprehended him, & layd him in irons, and sent him into Spayne, where he dyed. *Archelaus* also that was deposed before, dyed in the tyme of this *Tiberius* raigne. Then *Tiberius* made *Agrippa* (the sonne of *Aristobulus*, whom Herode put to death) *Antipas* brother, king in his steede. The time that *Antipas* raigned ouer Israel, was. 11. yeeres.

Caius Caligula Cæsar.

In *Agrippas* tyme dyed *Tiberius Cæsar*, & *Caius* succeeded hym. This *Caius* called him selfe a God, & would suffer no man to worshyppe any thing in his Empire, but hym selfe. He continued not long in his dignitie, but decaied & dyed. After him succeeded *Claudius*. *Claudius* beyng dead, *Nero Cæsar* was Emperour. *Agrippa* raigned ouer Israel. 23. yeeres. In his tyme *Nero* sore oppressed Israel, by setting cruel presidentes ouer them, whiche left them nothyng to liue vpon, & besides that, punished them with diuers tormentes, vntyl at length they were constrayned to rebell against

gaynſt the Romane Empire and *Nero Ceſar*, to ridde them ſelues from vnder his ſubiection. And aboue al other, one *Florus* preſident & captaine of the Romane armie, moſt greeuouſly oppreſſed the Iewes, and had doone many thynges very wickedly. For not onely had he ſhed innocent blood, rauiſhing at his pleaſure wyues, & deflowred maydes in the citie of *Iuda*: but alſo robbed with great crueltie, euery man of his goodes. He dyd inhabite the temple, and vppon the beames thereof hung thoſe that he toke diſpleaſure with. It chaunced that *Beronice*, kyng *Agrippas* ſiſter, came at that tyme to Hieruſalem of deuotion, to viſite the holy place. She ſeeing *Florus* violently to oppreſſe the people, and for payment of exactions & tollage to ſlea many of them, euen at the entraunce of the temple: ſhe came foorth weepyng vnto *Florus*, beſeechyng him to be fauourable and ſpare the people, for ſhe pitied them very greatly. Yet *Florus* relented nothyng, but when ſhe was departed from hym, he flouted and mocked her, although ſhe were the kinges ſiſter, and that in the temple of the Lorde. There was preſent at that tyme a valiant

 young

young man, *Eleasar* sonne of *Anani* the high priest: He whyles his father was executyng his office, coulde not abyde to see the Israelites so misordred at *Florus* handes, but beyng enkindled with a feruent zeale, sounded a trumpet, whereby there assembled about hym foorthwith diuers companies & bandes of young men, goodly warryers, by whose ayde he rayled a great commotion, and encountred with *Florus* & the Romane souldiers, of whom he made a great slaughter, preuaylyng much: & gettyng at length the vpper hand of *Florus*, ouerthrewe all his hoast, so that *Florus* was constrayned to flee alone out of Hierusalem, vnto Egypt. In the way as he fled, he chaunced to meete with king *Agrippa*, comming from Rome from *Nero Cæsar*, & going home into *Iudea*: to whom *Florus* declared what had happened hym through the youth of the Iewes at Hierusalem. And as *Agrippa* had passed Egypt, and drue toward Hierusalem, his sister *Berenice* directed her letters vnto hym, moouing him to ioyne with ꝑ Iewes, & to aide them. The people also came wholly the space of 40. myles out of the citie of Hierusalem

rusalem to meete hym, and fell downe flat before hym, cryng, God saue our kyng *Agrippa*. But the king studied al he myght, to procure quietnesse and peace to the citie and people. So he entred into Hierusalem, accompanied with a couple of noble men of Rome, worthy captaynes, whom he brought with hym in his trayne. And when he came into the middest of the citie, the people cryed mayntly out vppon hym, saying, Deliuer vs, O kyng, and let thy hande and helpe be on our side to succour vs, for we will neuer more be vnder the Romanes subiection. The kyng hearing this, pitied the people very muche: notwithstandyng, he was not content that they were mynded to rebell agaynst the Romane Empire. Wherefore he called togeather the people, at the entraunce of the court of the temple, where were present the elders of Israel, and all the chiefe men, with the hygh priest *Anani*, and declared vnto them the power of the Romanes, the strength of theyr kyngdome, and what nations rounde about them they had subdued, in suche sort, as no remayne of them was lefte.

Wherefore he beſought them not to prouoke the Romanes, nor to deſtroy the people remaynyng in Iſrael. He added moreouer, If ye wyll geue eare to myne aduiſe (ſayth he) I knowe it well, deare brethren, that there reſteth in your hartes a great greefe, and I mee ſelfe am full of ſorowe & angupſhe, that we are not of power able to withſtand the Romanes: Albeit, yf you wyll be ruled by my counſel, ye ſhal finde a redreſſe for this matter. *For where as counſell is and good deliberation, there is ſafetie, and thynges come to proſperous ſucceſſe.* Ye ſhall ſuffeyne for a whyle the poke of the Romane captaynes, tyll I may certifie *Nero* of the matter by my letters, and intreate hym to rydde vs of theſe rulers. I beſeeche you be not to haſtie of libertie: *Many ſeeking libertie, haue fallen into further captiuitie and greater bondage.* There be amongſt our people many cupll diſpoſed perſonnes, whoſe delite is in warres, for it is theyr whole ſtudie: amongſt whom many good men doo alſo periſhe. Wherefore heare my woordes, as for them that be wyſe, may percepue the matter them ſelues: they

that

that lacke experience, let them learne wise-
dome at my lapetinges. Keepe therefore si-
lence, whiche shalbe aswell to myne, as to
your owne commoditie, for I shall not
neede to strayne mee selfe, but speake the
softlyer with lesse payne: and ye on the
other side may the better heare, and vnder-
stande what I say. If ye holde not your
peace, ye shall haue two discommodities:
ye shal interrupt my communication, and
set your selues from hearyng. But nowe
to the purpose, ye shalbe content, and
suffer tyll I wryte to Rome of these
matters, that *Cæsar* may remooue these
euyll rulers, and sende vs them that be
more humane and gentle. If ye may haue
one suche, then shall ye not thynke your
selues in bondage, but in libertie, and
woorthyly: for then only is seruitude gree-
uous, when as the ruler is an vniust man
and wicked.

No lesse dili-
gently was
attention to
be moued a-
mong such an
vnruly sort.

Nowe therefore stay your selues, quar-
rell not with them: for although they be
wycked, yet wyll they be ashamed to doo
wrong openly: as that they doo, they doo
it secretly. But yf ye shoulde accuse them
too muche, they wouldde rubbe their fore-
heades,

heades, and do it openly without all shame: so should you make of your iudges and rulers, your open enimies. *But it were farre better to suffer an vniust gouernour, then a iust enimie.* For the one robbeth men priuilie, the other is an open destroyer: prouoke them not therefore. Consyder the wylde beastes that be vnder mens power, and be kept in chaines, as Lions, Beares, and Leopardes: yf a man let them alone, they are quiet and harme no man. But yf a man goe to their dennes and anger them, then they wyll flee vppon hym and weery hym, and other to, that be present. The same ye may perceyue in a feuer and an ague, whiche yf a man wyll goe about to cure at the begynnyng, he shall make it more grieuous: but yf he wyll remedie it by leasure, the feruencie of it wyll easily be quenched. Nowe therefore refrayne your selues, take heede ye set not *Cæsar* in your toppes, and the whole Romane Empire. *Cæsar* coueteth not your harme, neyther sent he vnto you these rulers to hurt you. His eyes can not see from East to West, nor his hande reache from Rome hyther,

ther, for it is flesshe and blood. But if ye wyl abyde tyl I may sende Embassadours to *Cæsar*. I doubt not but I shall remoue these rulers, and ryd you of them peaceably, without any warre or bloodshed. If ye be vterly determined to resist the Romane Empire, you shal understande you be in no wyse able to do it: for God is euery where on their side, so þ they be lordes throughout al the worlde, and all people serue them, and shall, tyll their ende also come. But yf ye wyll not doo this for your owne sakes: yet doo it for your owne countreyes sake, your chyldren and wyues, the Sanctuarye and Priestes, whom ye are bounden to loue and spare, least ye cast away, and vndoose all them at once. I beseeche you take my wordes in good part, for I haue spoken nothyng but that is for your wealth, and that may further our peace with the Romanes, whiche I most wyshe. If you wyll be ruled and choose peace, I wyl take your part, and doo the best I can for you: but yf you wyl needes haue warres, ye shal haue it alone for me, I wyll not meddle with you. With this *Agrippas*

fell

fel on wepyng, and so dyd also al the elders with hym, and the men of most wisedome, the chiefe in all Israel: yea *Ananias* the hygh preist also coulde not refrayne from teares. Notwithstanding, *Eleasar* his stoute sonne, with his routes of warlyke young men about hym, they wept not at al, nor woulde hearken or geue any eare to hollsome counsell: but all at once with their drawen swoordes, violently russhed vppon the Romane Captaynes that came with *Agrippas*, slue them, they men, and al the multitude that was with hym in Hierusalem and *Iudea*. The elders in *Iudea*, with the wyfest and goodliest Israelites, seeyng what was doone, departed from Hierusalem, fearyng *Nero*, and the crueltie of the Romanes. Therefore they tooke the Towne of *Sion*, and remayned there. For they would not be taken of the Romanes, to be of the same confederacie with the other. The seditious seeing that, tooke the temple of the Lord. So dissention and ciuyll warres fell betweene the seditious and the auncientes. For when *Eleasar* heard that the elders & heades of the people were fledde to the Mount *Sion*, he

be and his company sette vpon them, preuayled agaynst them, and slue a great many of them. *Agrippas* perceyuing the power of the seditious grew a pace, he sent out of his campe where he lay without the Towne, two valiaunt Captaynes, one named *Darius*, the other, *Philippus*, with syxe thousande men to succour those elders and Sages that were desyrous of peace. These preuayled agaynst *Eleasar*, and the seditious that toke his part made a great slaughter of them, skyrmishyng for the space of seuen dayes togeather, and at the length put them to flyght, and pursued them to the Temple. From that tyme forth the warres encreased more and more, betweene *Eleasar* and his complices, and *Agrippas* with his hoast and the Sages, elders, and princes that tooke theyr parte. Upon a tyme when the Captaynes of *Agrippas* entred the Temple, certayne cutthrote murderers waged by the seditious, myxt them selues amongst the kyngs bandes, and gettyng behynde theyr backes, wounded them with short Daggers that they had hyd vnder theyr iackes,

so

so that the kynges souldyers hauyng launces and great armyng swoordes in theyr handes, suche as they vse in the warres, couldе not weeld them in the preasе. By this meanes many of them were slayne, and the seditious gate the victorye. Thus *Davius* and *Philippus* with the Romane army were put to flyght, and the elders with the Sages that were desyrous of peace, departed out of the towne, and fled to king *Agrippas*. Then had *Eleaser* and the seditious the whole rule of the citie, and that to al theyr great damage. For the fury of the seditious increased to suche outragiousnesse, that they set a fire kyng *Agrippas* house that he had in Hierusalem, spoyled all his treasure: and all that was anye thyng woorth, they diuided amongst them. They burnt his bookes of accompts and bylles of debtes euerychone that were in his palace. *Beronices* house also the kynges syster they set on fyre, and they slue all the cunnyng artificers that were Maisters of the Kynges woorkes. So theyr rule and power in the Citie grewe euery day more and more greeuous then other.

An

IN those dayes dwelt the Iewes and Aramites togeather, in all the Cities of Syria, amongst whom also warre was moued for the Cesarians brought the Romanes into the towne against the Iewes, and slue them, as many as they could finde in the towne. The Damascians also conspyred togeather to destroy all the Iewes that dwelt amongst them, whiche thyng they kept secrete from theyr wyues, because for the most part they fauoured the Iewes religion. Therefore the Aramites vpon a certayne nyght, armed for the purpose, beset all the wayes and entraunces into the towne, and the houses also, and slue about ten thousande of the Iewes, comming vppon them at vnwares when they were in theyr beds, nothyng mistrustyng any suche matter. When the Iewes of Hierusalem heard how the Aramites had dealt with the Iewes in theyr countrey: sodenly they put them selues in armes, and in a furie and rage, lyke as it had ben Lions and Beares that had lost theyr Whelpes, they ranne to Damasco, burnt theyr holdes, put the Damascians to the swoord, man, woman & child, euen the very

 sucklyng

ſuckyng babes: yea, their oxen, ſheepe, aſſmeis, and alles, with all other cattel, leauyng none alyue. And thus they dealt with many cities of the Syrians, ſleayng and kyllyng them, not ſparyng eyther olde or young, male, or female, but deſtroyng all in moſt cruell wyſe, euen the very infantes and ſucklynges they haled from theyr mothers breaſtes, & murdered them, inſomuche that all the whole land was ful of ſtynche of the dead bodyes that were ſlayne, for there was no man left to bury the carkaſſes. So the Iewes waſted all the lande of the Aramites, and had deſtroied it, had not *Caſtius* a Captayne of the Romanes delyuered Syria and the countrey of Ioſa. The people therefore departed wholy from Aram, to returne into Iudea, and in the way they came to Scithopolis a citie of Syria, entendyng to beſiege it, for it was yet left vntouched, and was very ſtrong. At that tyme alſo Iewes and Aramites dwelt togeather in it. The Iewes therefore that were without, offered peace to the Iewes that dwelt in the Towne: but they refuſed it, and defied them, raylyng at them, and for theyr

friendly

friendly offer, acquited them with oppro-
brious wordes, and with iniuries also. For
those Iewes that dwelt in the aforesayde
Citie with the Aramites, loued together
lyke brethren, and for the more part they
were of the Leuiticall tribe, stout men and
hardie. The hoast of the Iewes without
the citie, saide vnto them, We come friend-
ly vnto you, and woulde aide you. The
other Iewes within answered, We will
neyther your friendshyppe nor ayde. The
armie of the Iewes hearyng that, con-
sented and agreed to rayse their siege,
to goe to Hierusalem, and there to re-
mayne. For they had a huge bootie of
golde and siluer that they had gotten to-
geather of the spoyles of Syria. After
this, the Syrians that dwelt in Scitho-
polis sayde one to another, Put case the
Iewes returne agayne and make warre
vppon vs, surely yf they shoulde so doo,
these Iewes that dwell amongst vs,
woulde ioyne with them, and delyuer vp
the Citie into their handes, and then
woulde they be reuenged vppon vs, and
destroy vs as they haue doone the other
Cities of Syria. Therefore they agreed

Howe all thyngs make to the Iewes destruction.

to say vnto the Iewes that inhabited the Citie with them, We vnderstande your countreymen wyll inuade vs agayne, and make warre vpon vs: wherefore depart ye foorth of the citie, with your wyues and chyldren, and lodge in the wood nigh vnto the citie tyll they armie be gone agayne, and then you shal returne vnto vs. The Iewes were content to fulfyll theyr myndes, went out of the citie, and placed them selues in the wood. There was amongst them, a certayne young man named *Sebimeon*, a good man of warre, sterre, bygge made, and very strong withal: he in fauour of the Gentiles had slaine many of the Iewes, and destroyed muche of the people of God. For during the tyme that the Iewes belieged *Scithopolis*, he issued out continually, and skyrmished with the hoast of the Iewes, many tymes puttyng them to flyght, and neuer wouldo suffer them to waste the towne, or to doo any harme to the inhabitaunces thereof. Nowe as this *Sebimeon* with his father Saul an honest olde man, and the rest of the people of the Iewes that dwelt in *Scithopolis*, remayned

mayned altogeather boldely in the wood, without mistrustyng any harme, the Romanes ioyned with the Syrians in great number, entred the wood, and slue the Iewes all that euer they coulde fynde, to the number of thirteene thousande. *Schimeon* hym selfe with his father and theyr families, had pitched theyr tentes nye vnto a fayre fountaine that was in the wood, to whom when their enimies came to slea them, and to destroy their whole families, *Schimeon* ranne vppon them with his drawen swoorde, made a great slaughter of them, and constrayned them to retyre. But when a huge multitude enuironed hym, and he perceyued that all the rest of the Iewes were slayne, he with his householde onely remaynyng, neyther sawe he any way to escape: he stept vpon a lytle hyll with his naked swoorde, saying, Hearken vnto me ye Syrians and Romanes, and ye that dwell in *Schithopolis*. I wyll speake vnto you a fewe woordes, full of lamentation and sorowe. Nowe I perceyue that iustly, and not without a cause ye make warre agaynst me, without any fauour or considera-

tion that I haue delyuered you from the hoastes of the Iewes, and neuer suffered them to doo any displeasure to you, your wyues and chyldren, nor to your citie, as they hadde doone to other cities of Syria. For I am he that for your sakes haue warred against my countreymen, to please you withal: yea, both theyr blood & myne owne, haue I pledged vnto you, and haue kept inuiolated the loue of straungers, hatyng myne owne people, of whom, for your pleasures I haue slayne oft both the fathers and the chyldren, and nowe you render eupll for the good that I haue done vnto you. But in deede God of his iust iudgement hath styrred you vp to reward me in this sorte, to murder me that haue so oft preserued you. Nowe therefore ye shall beare mee witnesse, that I shall sufficiently and sharpely penough take vengaunce of mee selfe, not without rage and furie, moste seuerely, because I haue slayne my felowes and friendes. I wyll therefore lykewyse slea mee selfe, to be auenged of mee selfe, for my brothers blood that I haue shed, and so shall I be reuenged of theyr blood.

And

And ye shall wel perceyue me to be of that hardinesse and courage, that rather then ye shoulde sley me, and after boast & bragge howe ye haue kylled *Sebimeon*, I wyll bereue mee selfe of my lyfe, and punyshe the shedding of my brothers blood none otherwyse, then the lawe punisheth a murderer and manqueller. When he hadde spoken this, his eyes were filled with blood, and his face with rage, and so inflamed with furie, laying a part all pitie, ranne and caught holde of his father, haled hym out of the wood, and slue hym. Then slue he his mother, lest she shoulde entreate hym for the chyldren, and be sorry for their sakes. That done, his wyfe came runnyng of her owne accorde, and helde her necke downe to the swoorde, lest she shoulde be constrayned to see her chyldren dye. Yea, *Sebimeons* chyldren came and offered them selues to be slayne, lest they shoulde see the death of theyr father, or remayne after hym to be delyuered to the enimies. After this, he slue all his whole familie, that not one of his shoulde come into the handes of their enimies. Finally, he geathered theyr bodyes

togeather into one place, lyke a baliaunt stoute warriour, and then boldly goared hym selfe vpon his owne swoorde, lest any man els shoulde impaire his strength, or boast that he had kylled him. Al this *Schimeon* dyd with a great courage, to take punishment of hym selfe, because he had bestowed his loue rather vppon straungers, then vpon his owne people, and to declare his force and manhood. So he dyed an abominable and detestable death, saue only it was an argument of his hautie minde and great courage, as it is sayd before.

NOwe when the Iewes had thus rebelled agaynst the Romanes, and slayne theyr souldiours and captaines, kyng *Agrippas* went to Rome, and recounted vnto *Nero Cæsar* the Emperour of Rome all that was happened. Whereuppon Nero sent captayne *Castius* (that was at that tyme in Syria, and had made warre vppon the kyng of Persia, had banquished hym and all his power, and subdued his dominions to the Romanes) and with hym a puissaunt armie of the Romanes, commaundyng hym to goe into *Iudea*, to offer peace vnto

the

the people, to comfort them, and to bring them agayne into league with the Romanes, yf it myght be. *Castius* therefore tooke his iourney towarde *Iudea*, whom *Agrippas* mette in the way, and informed hym what hadde happened vnto hym of the Iewes: howe he hadde offered them peace, and they wouldе none of it, howe also they hadde burnt his palace and sacked it. *Castius* hearyng that, was very glaadde that he had gotten suche an occasion, to reuenge the blood of the Romans and Syrians which the Iewes had shed. Wherefore he leuied a mightie armie, and came to *Cesarea*. And where so euer he myght espie the goodliest buyldynges, those caused he to be burnt. From thence went he to the Citie *Iapho*, whiche he besieged both by lande and by water, and at length wanne it, where he slue in the streetes, eyght thousande and foure hundred menne. After that he came to *Iudea*, where he first brent all the countrey about it, and whom so euer he caught without the towne, he slue them. But the Citizens of *Zipporie* went out to meete *Castius*, and besought hym

hym of peace: whom he spared, came not nygh their towne, nor slue any that dwelt in their countrey. The seditious Iewes that were in the citie of *Ziphori*, hearyng of *Castius* comming, fled vnto the mountaines: But in the way, they lighted vpon part of *Castius* armie, whereof they slue 200. menne, and wounded theyr captayne *Glaphira*. Yet at length the seditious were put to flight, and many of them *Glaphira* with his horsemen pursued, ouerthrewe, and destroyed: the rest fled to the mountaynes. Then *Glaphira* captayne of *Castius* armie, went to *Cesarea*, that was subdued to the Romanes, there to cure his woundes that the Iewes hadde geuen hym. From thence went he to *Antipire*, whiche as he woulde haue assaulted, he perceyued it to be furnished with a great power of the Iewes and seditious. These hearyng that *Castius* also was comming, they went purposely to fyght with hym: but perceyuyng that *Castius* power was very great, they determined to encounter with hym in the playne of *Gibeon*, 30. miles from Hierusalem. Whereupon the Iewes with theyr companyes fay-

ned

ned them ſelues to flee, to the intent they might ſtale the Romanes after them. And within fiue dayes they came to *Gibeon*, and there reſted. *Caſtius* purſued after with his whole hoaſt, tyl he came to *Gibeon*, whiche he beſieged and aſſaulted alſo. It chaunced then vppon one of the Sabbothes in the morning watche, the Iewes (armed at all poyntes) iſſued out of the towne to geue their enimies *a Camiſado*. So after they had geuen a token of warre, they marched towarde the hoaſt of *Caſtius*, whereof they ſlue. 515. horſemen, and footemen 27. thouſande, with the loſſe of onely. 22. of their owne company. In that battaple dyd well appeare the valiauntneſſe of *Mugbas* a captayne of the Iewes armie. One *Baudius* alſo played the man at the ſame tyme: for at the commaundement of *Eleaſar* the prieſt, chiefe of the ſeditious, he ſet the firſt foote within the Romanes campe. Then beganne the Iewiſhe warriours to be famous, after they hadde once ſo manfully encountred with the Romanes. This doone, *Caſtius* & *Agrippas* ſent theyr Embaſſadours yet once agayne to Hieruſalem to *Eleaſar* the ſonne

sonne of *Anani* the priest, chiefe of the rebels that were in *Iudea* and Hierusalem, requiryng peace, and to come in league with *Eleasar*, least the people of the Iewes shoulde be vtterly destroyed by the Romanes incursions and inuasions on euery side. But *Eleasar* refused to heare the legates, and slue one of them, because he made too many wooydes in perswadyng the peace and league. Vpon this, *Eleasar* assembled the priestes and people together, to goe out and fyght with *Castius*. *Castius* percepuyng howe *Eleasar* and the people were affected, and what myndes they were of, howe they had vtterly conspired to destroy the Romanes that were there, and to consume them cleane, hauing a sufficient tryall also of the force and valiauntnesse of the rebelles: he determined fully to goe to Rome, for he perceyued he was not able to matche with the seditious, neyther his owne power to be compared with theyrs. Wherefore he woulde goe see what ende shoulde come of this warres, and what counsell *Cæsars* maiestie woulde geue. Takyng his iourney therefore to the citie *Iapho*, he founde

founde there letters of the Romanes, for thyther was theyr army come.

From thence went he with them and his owne hoast to Rome, & made relation vnto *Cæsar* of such thinges as had chaunced hym: whereat *Nero* was wonderfully abashed, and not onely he, but al the people of Rome were sore astonyed, to heare of the great puissaunce and valyauntnesse of the Iewes. For the which cause the warres ceassed for that yeere, so that the lande of *Iuaea* was at great rest and quietnesse that yeere through *Eleazars* meanes the head rebel, specially from the hands of wicked *Cestius*, that had sworne to reuenge the Romans, & to quite the Iewes, and that he would destroy all the Iewes, that none shoulde be left alyue. Therefore these are they that delyuered Israel in the tyme of the second temple, out of the handes of their enimies, what time as warres were moued agaynst the Iewes and their countrey: what time also commotions and tumultes began in Israel. The first busynesse was made by *Antiochus* the wycked kyng of Macedonia: who had determined, not to leaue one man in

Israel

Israel. His mischeuousnesse proceeded so farre, that he slue of the people of God, the Sages and wyse men, Princes, Elders, and young men, chyldren great and small, Israelites, Leuites also, & Priestes, vntyl all the chiefe men of Juda rase their heades togeather and went to *Mattathias* sonne of *Iochanan* the hygh Priest in the Mount of *Modin*, where he hydde hym selfe for the iniquitie of *Antiochus* and his rulers, crying vpon hym, and saying, Deliuer at this season the people of the Lord, and neuer thynke to escape thee selfe, whyles the most wycked enimie raungeth thus, and runneth vppon thy people, and sheddeth thy blood. For the blood of all Israel, what is it but thy blood? and the eyes of euery man are fixed vpon thee, hopyng that thou shouldest assyst and ayde them in this calamitie, that they may finde deliueraunce by thy meanes. *Mattathias* hearyng this, wept bytterly, and sayde vnto them, Feare ye not, nor let these Macedonians dismay you, the Lorde shall fight for you, be ye onely quiet. So then was *Mattathias* styred, and deliuered Israel out of the handes of *Antiochus*.

and

and after he had excommuned him, he was hygh Priest for one yeere, and then dyed. In whose roome succeded *Iudas* his sonne, who executed the office in the temple fyue yeeres, and was slayne in battayl. Then his brother *Iochanan* was chiefe in the Temple eight yeeres, and dyed likewyse in battel. After hym his brother *Schimeon* was ruler. 18. yeeres, whom *Ptolome* his wiues father poysoned at a banquet. Then *Iochanan* his sonne succeeded his father in the office, that is, he that was named *Hircanus*, fyrst of that name so called, because he banquyshed a King of that name called *Hircanus*, he raigned. 21. yeeres, and dyed. Afterwardes raigned *Aristobulus* one yeere, he was called the great kyng, because he fyrst put the royall crowne vppon his head, and turned the dignitie of the hygh Priesthood into a kyngdome, vnhallowyng and stayning the holynesse thereof. 480. yeeres, and three monethes after the returnyng of Israel from Babylon. He beyng dead, his brother *Alexander* raigned. 27. yeeres. After whose death *Alexandra* his wyfe held the kyngdome. 9. yeeres, and dyed. In

whose

whose steede succeeded her sonne *Aristobulus*, and raigned three yeeres. In his tyme *Pompei* a Romane Captayne, came against Hierusalem, wanne it, and apprehended *Aristobulus*, bound hym in irons, and carryed hym captyue to Rome, in whose place he ordeined *Hircanus* his brother to succeede, who raigned. 40. yeeres. During his raigne, rebelled *Antigonus*, sonne of *Aristobulus*, *Hircanus* brother, and with the ayde of an armie of the Persians encountred with *Hircanus*, tooke him prysoner, and sent hym to Babylon, cutting of his eares, that he should neuer after be meete eyther for the priesthood, or for the kyngdome. *Antigonus* raigned three yeeres. In his dayes Herode fled, and ioyned hym selfe with the Romans, by whose helpe he slue *Antigonus* the thirde yeere of his raigne, & raigned after him. 37. yeres, and then dyed. After Herode, succeeded in the kyngdome *Archelaus* his sonne: who was taken by the Romanes the nyenth yeere of his raigne, layde in bandes, and ended his lyfe at Rome. Next to him raigned *Antipater* his brother, who chaunged his name, & called hym selfe Herode,

he

he raygned fully tenne yeeres, ouercame and wasted Spayne, because the kyng of Spayne had ratished and taken away his brothers wyfe, and there dyed. After hym followed *Agrippas*, sonne of *Aristobulus*, that was his brothers sonne; he raigned 23. yeeres, after whose death, his sonne *Agrippas* raigned .20. yeeres. This is that *Agrippas* of whom we nowe speake of, and of the calamitie that befell in his tyme vpon Israel. For al the while that he raigned, the warres betwene the Romans and Israel neuer ceassed, vntyll the people of *Iudea* were led captyue into the prouince of the Romanes, what tyme also the temple was desolate: I meane the desolation of the seconde temple, whiche we saw with our eyes builded and destroied.

THe. 20. yeere of the raigne of kyng *Agrippas*, the nyenth day of the fifth moneth, that is called *Af. Nero Cæsar* sent a present for burnt offerynges to be offered in the temple at Hierusalem, requiring peace of the Elders and Sages of *Iudea* and Hierusalem, and that they woulde receyue hym into league with *Iuly.*

them, sayeing, My request is, that you woulde offer my present to the Lord your God, for his seruice & religion lyketh me very well, so that I desyre you to ioyne in league with me, accordyng as you haue doone with the Emperours of Rome, my predecessours, in tyme past. I haue heard what *Castius* the captayne of myne armie hath doone vnto you, which displeaseth me out of measure. Wherfore I assure vnto you a faythfull league, by the consent and counsell of the Senate of Rome, that hereafter there shall neuer Romane captaine stirre hand nor foote agaynst you: but rather your heades, rulers, and iudges, shal be all Iewes, and of Hierusalem. Yea, *Agrippas* your king shall be Lord of all your rulers, and what he commaundeth, ye shall doo it: the Romanes shall onely be called your lordes, and haue no more to doo with you. So when these Legates came to Hierusalem, they went and spake with *Anani* the Priest, informed hym of *Neroes* mynde, and shewed hym his present, placyng it afore hym. The present was this, a Bull for a burnt offeryng, with a great crowne of golde vpon his head, his hornes

also

alſo were couered with golde, vppon hym was a cloth of purple powdred with pretious ſtones, there went certayne afore him that caryed ten talentes of golde, behinde followed very many ſheepe for peace offerynges. When *Eleaſar, Ananies* ſonne hearde thereof, he came and caſt out of the temple of the Lord *Nero Cæſars* preſents, ſayeing, We wyll not prophane & vnhallow the Sanctuarie of our Lorde, with the offryngs of ſtrangers. For our Lord God wyl accept neyther their burnt offeringes, nor theyr peace offerynges. When he had ſo ſayde, he ſounded a trumpet, ſet his men in aray againſt the hoaſt of the Romanes that kept watche and warde in the citie of Hieruſalem, and ſlue many of them that day, with one of theyr captaines alſo, and another they tooke alyue. He beyng a valiant man, & ſeeing the routs of the Iewes to vrge hym greeuouſly, ſayde vnto them, Saue my life, and I will yeelde me. Vnto whō *Eleaſer* the rebel ſware, that he would not ſlea hym, but ſpare hym for his manhood, (for he had ſlayne very many of the Iewes afore) whereuppon he yeelded hym ſelfe. Then *Eleaſar* ſayde vnto hym:

lyke as thy swoorde hath made many women childlesse, so shal thy mother be made childlesse of thee aboue al other, and therewith contrary to his oth, he commaunded his seruaunt to kyl hym. King *Agrippa* seeyng this, was wonderfull sory. Therefore as he stoode in one of the streetes, he cryed, O thou rebel *Eleasar*. I pray GOD that this mischiefe, wherof thou art cause, and thy actes, may light vpon thee and thy fathers house: whiche when it comes to passe, we shall neuer bewayle nor be dismayed at. It appeareth, they shall haue somewhat to do, that studie to make peace and tranquilitie in thy dayes, for they are sure to be destroyed with thee. Howe long wylt thou continue to bring vs into the byers, thou enimie and hater of the lord? Why dooest thou destroy and waste the vineyarde of the Lord GOD of hoastes? *Eleasar* aunswered hym, What, takest thou vppon thee the name of a kyng? yf thou be a kyng, why commaundest thou not vs to be punished. Where be thy valiaunt souldiers? let see, come thou and they togeather and chasten me, that it may be tryed whether thou be a kyng

in

in deede, or no. Thou standest a loofe of, and when thou speakest, thy feete are redy to runne away, lyke as though a dogge shoulde set hym selfe agaynst an armed man, and barke at hym, bleatyng out his tongue. With this he wincked vppon the rebels his complices, to runne vppon *Agrippas*, and take him whiles he held him in talke: But that was perceyued of one of *Agrippas* seruauntes, whom he hadde appoynted for the same purpose, to stande ouer agaynst hym as nygh as he myght, to marke and espie yf the rebelles shoulde make any sturre towarde hym, and to let hym haue knowledge. He therefore layeng his hande vpon his head, gaue a signe to the kyng to flee, saying, Away, away, for yf thou tary neuer so litle, the seditious wil slea thee and vs togeather. That *Agrippas* perceyuyng, he gate hym thence with all the speede he myght, and the rebelles pursued hym, but in vayne, for they coulde not ouertake hym. So he gate to *Iapho*, a towne vnder the Romanes, where he was in safegarde. From thence he fledde to Rome, and declared to the Emperour *Nero*, the mischiefe that

befell at Hierusalem, and all that seditious *Eleasar* hadde doone to his offeryng: also how his commaundement tooke no place. Wherefore *Nero* joyned unto him agayne *Castius*, with a huge armie, wherewith they both entred *Iudea*, & wanne many walled townes, amongst whiche, they raced *Iapho*. For the Romanes perceyuyng the power of the rebelles to encrease, were afrayde lest they shoulde geat it into theyr handes, whereby it myght be anoyaunce in tyme to come to the Romanes: chiefely seeyng it was a notable hauen for theyr shyppes to arriue at in Iudea. After this, both *Agrippas* and *Castius* ledde theyr armie towardes Hierusalem, to warre vpon the rebelles, and vtterly to destroy them. *Eleasar* and other priestes with muche people hearyng that, they issued out agaynst them, and founde them encamped in the way, betweene Hierusalem and *Iapho*. But after they hadde joyned theyr batayle, many of the Iewes were slayne by the Romanes: the residue *Castius* and *Agrippas* put to flyght, and pursued the chase vnto the gates of Hierusalem, besieged also the citie for the

space

ſpace of three dayes. The fourth day the prieſtes and the people iſſued out ſodainely, vnwares to the Romanes, ſet vppon their campe, and ſlue fiue thouſande footemen, and one thouſande horſemen. *Caſtius* ſeeyng that neyther he nor his coulde well eſcape, he choſe out fourtie thouſande of his beſt ſouldiours, and placed them betwixt his campe and the prieſtes, commaundyng them to ſtand al ỹ nyght ſoundyng theyr Trumpettes, and makyng of fires, that he and *Agrippas* myght eſcape, and that they ſhoulde not remoue out of theyr place, tyll the morowe. The Iewes hearkenyng to the ſounde of the Trumpettes, and muſing what it ſhould meane, purſued not the Romanes: but perceiuing in the morning that they were departed towarde *Ceſarea*, three dayes iourney of, *Eleaſer* with the people folowed, and in the way found their baggage ſtrawed, that the Romans had caſt from them to runne the lyghter, and eſcape the eaſilyer, which they let lye, and purſued them to the gates of *Ceſarea*. But *Caſtius* and *Agrippas* gate faſt within the towne, and frō thence went both together to Rome,

where they declared vnto *Nero* the Emperour, howe they sped at Hierusalem. And as they were making relation of this vnto the Emperour, there came also a post out of Persia, with tydinges that the king of Persia was reuolted from the Romane Empire. These thynges troubled the Emperour sore, to see almost all fal from him, that heretofore had obeyed the Empire of the Romanes.

AT the same tyme returned *Vaspasianus*, captayne of the hoast that *Nero* had sent into the West partes, as *Germanie*, *Britanie*, and *Spaine*, whiche landes he had subdued and brought vnder the subiection of *Nero*. To hym *Nero* declared what mischiefe the yrelles had wrought to the Romane hoast in *Iudea*, howe they had slayne the Romanes, and so forth, all the tale as he had heard of *Agrippa* and *Castius*, whiche displeased *Vespasian* very greatly. After this, *Nero* sent *Vespasian* captayne, and his sonne *Titus*, to reuenge the Romanes vppon the Persians and Iewes, geuyng in commaundement to race their

walled

walled townes, to beate downe what so euer they founde, without sparyng any body, eyther men or women, chyldren or infantes, suckyng babes or olde folkes, but to slea all. So *Vaspatianus* and *Titus* set forwarde with a cholen and picked armie of the Romanes, passed the seas, & came to *Antiochia*. The Iewes hauing intelligence of this, chooled out of all theyr captaynes, three of the principall and most expert warriours, of whom I Ioseph priest that wrote this historie was one, who by the diuine fauour am not ignorant in feates of armes, nor bastarde in chiualrie, and *Anani* the high priest, and *Eleasar* his sonne. To these three they committed the whole lande of *Iudea*, diuiding it to them by lot, and gaue them all furniture of warre. One thyrde part therefore (whiche was whole Galilee, from the lande of *Nepthali* and beyonde) fell to Ioseph the priest, sonne of *Gerion*, to his honour and glory, who for his woorthynesse they named also *Iosiphon*, because he was then annoynted, appoynted, and consecrated to the warres. The seconde lotte came foorth: by the

whiche fell vnto *Anani* the high priest, the citie of Hierusalem, and the countrey about it, with a charge to repayre the wals of the citie, to susteyne the brunt of *Vaspasian*, yf he shoulde come so farre. The third lot fell to *Eleasar* the sonne of *Anani* the priest, to whom was ioyned captayne *Iehoscua*, and other Iewishe captaynes. By the vertue of this lotte, fell to them the whole lande of *Edom*, from *Elat*, vnto the red sea. The rest of the lande from *Iericho* to *Euphrates*, with that also that is beyond the riuer, and all the lande of *Mesopotamia*, fel to captayne *Menasches* lotte. To other Princes also of *Iudea*, and to the worthyest Priestes, they committed the fenced cities, from the limites and bounds of Hierusalem vnto Egypt. *Vaspasian* takyng his iourney with his hoast from *Antiochia*, came and pitched his tentes in *Aramzofa*. For he had deuised and determined thus with his counsell: fyrst to inuade Galilee, and after to trye what they coulde doo in *Iudea*. Ioseph the sonne of *Gorion* haupng intelligence of this his purpose, departed from Hierusalem to Galilee, buplt vp the townes that

were

were destroyed, and repayred their walles, gates, barres and palaces, ordayned also captaynes ouer the people, to leade and gouerne them, some of thousandes, some of hundredes, tribunes, and decurians. He instructed the people also in frates of warres, what the soundes of Trumpettes signified, what sound serued to fall in aray, what to geather the souldiours togeather, and what to diuide them. And after he had instructed them in the knowledge & frates of warre, he sayde vnto them in this wyse. Ye shall vnderstande (deare Israelites) that ye goe to fyght at this present against your enimies: Wherefore let no effeminate feare ouercome your hartes, nor dismay you at the syght of your enimies: but play the men, and take a good courage vnto you, to fight for your cities, for your countrey, and for your selues. Be not afrayde of death, but rather be stoute in the defence of your countrey, that ye be not led away from it, and to fight for the sanctuarie of the Lorde, that it be not steyned and polluted with the vncleannesse of the Gentiles. *Consyder, that it is better to dye in battayle, then to liue in captiuitie and bondage.*

bondage. Therefore when as ye shall come to ioyne with your enimies, & shal see any of them beaten downe, and attempt to ryse agayne, who so euer of you is by and seeth hym, remember the zeale of your God, wherewith it becommeth you to reuenge his quarel, and being mooued therewith, strike hym that he neuer ryse agayne.

But yf you shall see any of your fellowes downe, beyng enkyndled with the zeale of your God, rescue hym from the handes of the enimies: and yf he be not yet slayne, cure hym. If he be dead, ye shall doo what ye can to burie hym in the Israelites buriall. And so yf we shall choose rather to dye then to lyue, we shall prosper in our warres, we shall dye for the couenaunt of our God, and delyuer our soules, bryngyng them to the lyght of lyfe in heauen. After he had sayde this, he chose out of the Iewes. 60. thousande footemen, and but fewe horsemen. And out of these he chose fyue hundred of the best, suche as one of them woulde not shynke from ten, ten from an hundred, a hundred from a thousande, a thousande from tenne thousande.

With

With them Ioseph went to the Cities of *Agrippas* that were in *Iudea*, to wynne them. For *Agrippas* stucke to the Romanes were it right or wrong, with al the power he coulde make. He went fyrst to *Tiarua*, a great Citie that belonged to *Agrippas*, where as both his treasure and munition of warre lay. When he approched the citie, he spake to the people vppon the walles, and offered them peace, on condition that they shoulde open the gates, and delyuer vnto hym al the treasure of *Agrippas*, and all his Iewels: This if they woulde doo, he then woulde spare them, and slea none of them. Were it not better for you (sayth he) to take part with them that defend the Sanctuarie of God, and his inheritaunce, then to ioyne your ayde with *Agrippas*, whiche is confederate with our enimies, and assayleth vs, augmentyng the power of them that hate vs, so that he refuseth not to fight against the Sanctuarie of the Lord, and the people of his inheritaunce. The men of the towne condescendyng to Ioseph, opened the gates, and he entryng the towne, made peace with them, and

they

they delyuered hym all the kynges treasures, for they liked Josephes wordes, and consented to take suche parte as he tooke. At that tyme came newes vnto Joseph that troubled hym sore: namely, that *Tiberias* had rebelled and had reuoulted from the people that dwelt at Hierusalem, and were chaunged from his lotte, to become *Vaspasians* subiectes, who had set a Romane captayne ouer them. For reformation whereof, he left his armie at *Tiarua*, and tooke those sixe hundred young menne with hym to *Tiberias*, comming vppon it sodenly and at vnwares. And as he stoode vpon the banckes of *Genesar*, he espyed the naup of the Romanes that lay there at roade, to ayde *Vaspatian*, whiche Joseph commaunded to be broken in peeces, and to be scattered abroade in the Sea. The men of *Tiberias* therefore seeyng the shyp boordes dispearsed in that sashyon, they coniectured it was doone by some of Josephes boast, wherefore the bandes of the Romanes fled to the towne, gate in, and shut the gates. Joseph notwithstandyng came to one gate of the Citie, and cryed that the people myght heare, sayeing.

yng. What meaneth this conſpiracie of
yours againſt me? yea, not againſt mee,
but rather agaynſt the Lord God, whoſe
couenaunt ye haue tranſgreſſed, and bro-
ken the bonde that we made with him: ye
haue alſo violated your oth that you ſware
by the God of Iſrael, that we ſhoulde alto-
gether fight agaynſt our enimies, to a-
bate theyr pryde. The people anſwered
from the walles, We beſeeche thee our
Lorde, heare thy ſeruauntes ſpeake. God
forbyd we ſhoulde ayde the Romanes,
and not rather the people of the Lord
God of Iſrael and his Sanctuarie, with
the people of his inheritance: Howbe-
it, there be amongſt vs certayne proude
men, vngodly perſons, that haue made
a league with *Veſpaſian*, and haue
brought into the Towne one of his chiefe
captaynes. Wherefore and it pleaſe thee
our Lorde to enter the Citie with thy
ſouldyers, come vnto vs, that we may liue
with thee, rather then to peryſh in the han-
des of them that hate vs. So they opened
the gates, that Ioſeph went in, and tooke
the towne.

Then he cauſed to apprehende thoſe
vngodly

vngodly persons that were there, about sixe hundred men, and layde them in irons, sendyng them to *Tiberias* whiche he had afore taken: the other wicked men that had ayded *Vaspasian*, he put to the swoord. But the chiefe gouernour of the towne he apprehended alyue, caryed hym out of the citie, and commaunded one of his souldiers to cut of his handes foorthwith. Then the captayne besought Ioseph, sayeing, I beseeche thee my Lorde, let one of my handes be cut of, and the other to be left me. This suite Ioseph and his souldyers laught to scorne, iudging hym to be no valyaunt man, nor of any hautie courage: Yet Ioseph bade his souldyer to geue hym the swoorde in his owne hande, and let hym cut of whether hande he lyst, and leaue hym whiche he wyl. So the Romane captayne tooke the swoorde, and cut of his left hande hym selfe, leauyng hym the ryght, and so he was let goe. He came therefore vnto *Vaspasians* campe, to shewe what shame was doone hym. After this, the citizens of *Zippori* rebelled also, makyng a league with *Vaspasian* and the Romanes hoast. Ioseph beyng certified

tified of this, made thyther with his whole hoast to beſiege it, but the towne abyd the hunt of the aſſault, that Ioſeph could preuaile nothing againſt it. Wherfore he beſieged it a long ſeaſon.

ABout that tyme, it was ſignified alſo to them of Hieruſalem, that the Aſkalonites had entred in frendſhyp with the Romanes. They ſent therefore *Neger* the Edomite, and *Schiloch* the Babyloni-an, and *Iehochanan* with a power of the common people, theſe came to Aſkalon, and beſieged it a great ſpace. Within the towne was a Romane captaine called *Antonius*, a valiaunt man, and a good warryour, he vpon a certayne nyght, in the mornyng watche, iſſued out of the towne with his company, to geue a *Camiſado* to the Iewes that beſieged the Towne, entred theyr campe, and made a great ſlaughter, contynuyng the ſame tyl it was day lyght, ſo that about ten thouſande of the Iewes were ſlayne, the reſt neuer mooued out of theyr place, ſayeing, It is better for vs to dye in this battel, then to flee from our enimies. Therfore they toke a good hart vnto

them, and stoode manfully in theyr stations and places, trustyng in the Lord God of Israel. And when it was day, they also set them selues in aray agaynst *Antonie*, slue many of his men, not without losse also of their owne part, for *Schiloh* the Babylonian, and *Iebochanan* of Hierusalem, were both slayne by the Romanes, with other also of the Iewes, to the number of eyght thousande fightyng men, that were vnder *Schiloh* and *Iebochanan*. And neuer a one of the Iewyshe Captaynes escaped that conflict, saue onely *Neger* the Edomite, which hyd hym selfe in a certayne sepulchre that was there in the playne, whom the Romanes in theyr pursuite sought, but founde hym not. Wherefore they set a fyre the wood, that it burnt rounde about the Sepulchre wherein he lay hydde, and consumed all the Trees, Shrubbes, and Bushes, but came not nygh the Sepulchre. For *Neger* had called vnto the Lorde with his whole hart, to deliuer hym this once from his enimies, least he shoulde be shamefully handled of them, promysyng at another tyme to be redy to dye valy-

auntly

manly in his quarrel. So *Neger* escaped the Romanes by the helpe of the god of Israel, in whom he put his trust. Shortly after sent the *Ierosolimites* muche people to *Askalona*, to the number of eyghteene thousande good men of warre, to bury the bodies of the Iewes that were there slaine in the conflictes by *Antonie*. They sought also the body of *Neger* the Edomite, but they founde it not, tyl at length he cryed vnto them out of the Sepulchre, saying, I am here: For God hath delyuered me out of the handes of myne enimies, to the intent I may yet be auenged of them in the warres of the Lorde. So *Neger* declared vnto them at large, all thynges howe they chaunced vnto hym: wherefore the Iewes reioyced wonderfully, that they had founde hym alyue, that he was saued by suche a myracle, and that the Lorde had delyuered hym. Therefore they put theyr confidence in the Lorde, beleeuyng that God would be present with them to ayde them, whereof this delyueraunce of *Neger* they tooke for a sure signe and token. The Romanes kept them within the Towne for feare of the multitude of

the Iewes that were come to bury the bodyes. So the Iewes buried all the bodyes of theyr owne part that were slayne in both battayles, for the Romanes were not able to prohibite and let them, but helpe them in the Towne. And when the burial was finished, they toke *Neger* with them to Hierusalem, to geue God thanks there for his delyuerance at that present. Then *Ioseph* the Priest gathered his strength, and came vpon *Askalon* with his whole army, assaulted them, gat the vpper hande, and wanne the towne, after slue *Antonie* and al his people with the swoord, that of all the valyaunt men of warre that were with hym, not one escaped. Besydes this, all the vyllages and hamlettes that were there about without the towne, he burnt them euery one. And in lyke maner serued he all the townes and vyllages there about, that had entred in league with the Romanes, sleaying both Iewes and Romanes that dwelt in them with the swoord, as manye as he founde, and theyr houses he brent. This doone, *Ioseph* returned agayne to Zippori, fought with them, and gate the

vpper

vpper hande, there shed he muche blood of the people that hadde conspired with the Romanes, vtterly destroyed them, burnt also their cities and villages, ledde their wyues and chyldren prisoners away to Hierusalem, and what Romanes so euer he founde there, he put them to the swoord. When as *Vaspasian* and *Titus* his sonne hearde of all that *Ioseph* hadde wrought agaynst the Romanes, both howe he slue their garisons as many as he coulde finde in Galilee, and also al the Iewes that had made any league with hym and his soonnes, they were woonderfull wroth, and in a great rage. They tooke therefore theyr iourney, and came to *Apitelma*, otherwyse called *Acho*, where as at that present *Agrippas* kyng of Iudea was abydyng, and fourtie thousande menne with hym, all good menne of warre, and archers euery one: These ioyned them selues with *Vaspasians* armie, by whiche meanes the Romanes campe became very huge. Moreouer, out of other nations rounde about Iudea, good menne of warre without number ioyned with *Vaspasian*. He had ayde also

of al ỹ beſt men of warre out of Meſopotamia, Aramzoſa, Aſſur, Sinear, Perſia, Chaldea, Macedonia, and out of the prouinces of the people of the Eaſt: yea, the people of Mizraim, Lod, Dedan, and Phuba, with all prouinces farre and neare, that were vnder the ſubiection of the Iewes, caſt of the poke from their neckes, and rebelled agaynſt the dominion of Hieruſalem, ioynyng theyr power with the Romanes armie, to ayde *Vaſpaſian* and *Titus*. For theſe were afore ſubiectes vnto the Iewes, and ſore hadde burdened them: wherefore they came to helpe the Romanes, and to inuade Hieruſalem and the people of the Iewes. But the Edomites had not yet aſſociate them ſelues with *Vaſpaſian* and *Titus*, for they were in ſubiection to the Iewes, and ſerued them: ſo that not one of them ayded the Romanes. For long before they had moued warre agaynſt Hieruſalem, and coulde not geat the victorie: but the Iewes preuayled agaynſt them, and ſubdued them. *Hircanus* alſo the fyrſt kyng of the Iewes, circumcized them. They dwelt alſo in Hieruſalem, kept

watche

watche and warde about the house of the Lord, and his couenaunt, without al rebellion agaynst the Iewes and *Ierosolimites*. And at that present was thyrtie thousande of the best of the Edomites in Hierusalem to keepe the walles, and the house of the Lorde.

After this, *Vaspasian* and *Titus* with all their hoast, tooke theyr iourney from *Acho*, and came to Galilee, and in the mount they pitched theyr tentes. Whereof when tydynges was brought to Ioseph, howe the hoast of the Romanes laye vppon the mount of Galilee, and howe *Vaspasian* hadde sent before hym a great power to repayre the broken wayes, to fyll the holes, and cast downe the hilles, to leuell the way that his people myght passe the better, for he was sore moued agaynst the Iewes: Ioseph yssued out of *Zippori* with all his power, set vppon them, and slue them with the swoorde, takyng suche vengeaunce of them, as neuer was the lyke afore, for his God was with hym. *Vaspasian* and *Titus* hearyng of this, determined to set vppon Ioseph

at vnwares, and to beset al the wayes, that he shoulde escape of no syde. But Ioseph hadde intelligence of theyr commyng: wherefore he left *Zippori*, and went to *Tiberea*, whyther *Vaspasian* folowed with his hoast. Ioseph perceyuing them commyng, fledde from thence to *Iorpata*, the biggest Citie in all Galilee, closed vp the gates, and there remayned with his armie.

THen sent *Vaspasian* certayne noble men in imbassage vnto Ioseph, to debate the matter with hym in this wyse. *Vaspasian* generall of the Romanes armie, desireth to knowe what it shoulde auayle thee to be thus pende vp within a walled towne, he wyls thee rather to come forth to entreate of peace with hym, and enter in a league togeather, for it shalbe for thy auayle to serue *Cesar* Emperour of the Romanes, that thou mayest lyue, and not be destroyed, nor yet any of ỳ people with thee. Then Ioseph sent embassadours agayne to *Vaspasian*, demaunding truice for a fewe dayes, that he myght commune of the matter with the people, and let them

vnderstande his woordes: peraduenture (sayeth he) they wyl be perswaded to make peace with thee, and then wyll we enter in league with the Romanes Empire. So *Vaspasian* ceassed from fyghtyng agaynst Ioseph, permitting hym to deliberate of the thyng. Upon that, Ioseph sent Embassadours to all the people at Hierusalem, to the priestes, chiefe men, rulers, and to the rest of the people, lettyng them to wytte *Vaspasians* minde. Ye shal understande brethren and friendes, that *Vaspasian* generall of the Romanes, sent his Embassadours vnto me, enquiryng what it should auayle vs to be so styffe agaynst them, and not rather to come foorth, and to entreate of peace, and to ioyne in league togeather, that we may serue the Emperour of the Romanes, so to saue our lyues, and not to be destroyed. And I pray you why wyll ye loose your lyues, your wyues, your sonnes and daughters? why wyll ye all fall togeather vppon the swoorde? that both they that shalbe left alyue among you, shalbe ledde captiue out of your countrey, to a people that ye neuer knewe, whose language ye vn-

derstande not, and your countrey to be made desolate, your sanctuary layde waste, that there shal not be so muche as one man left to enter into it. Neuer suffer this, you that be wyse men, but rather receyue my counsel, and come hither to vs, that we may deliberate together, what conditions of peace we shal make for the safegard of our lyues, rather then to be destroyed, and that ye may vse the commodities of your countrey, beyng at rest and peace therein. *For lyfe and quietnesse, is to be preferred before death and banishment.* The inhabitauntes therefore of Hierusalem, both priestes, chiefe men, rulers, and all the noble men of *Iudea*, with the rest of the people, sent vnto Ioseph, saying, Take heede to thee selfe, that thou neuer consent vnto this, to receyue conditions of peace with them: but be strong and bolde to fight, vntyll suche tyme as thou shalt consume them, or tyll thou and all the people dye in battayle, and so shalt thou fight the fightes of the Lorde, for his people and his sanctuarie, with the cities of our God: In the meane season, be as he may, so thy power be not with them.

When

When Ioseph hearde the determination of the people of Hierusalem, howe all sortes with one consent wylled hy the embassadours the continuance of the warres, he was wonderfull wroth, and in a great furie he issued out with all his people, and set them in array agaynst *Vaspasian* and the Romane hoast, in which conflict were slayne very many of the Iewes. And from that day forwarde, *Vaspasian* began earnestly and fiercely to warre vppon the Iewes. He departed from thence to the citie *Gerarta*, a great citie in the hygher Galilee, besieged it, and wanne it, raced it, and slue all the people, man, woman, and chylde, oxen, sheepe, cammelles, and asses, leauyng nothyng alyue. And then he sayde, Nowe beginne I to be reuenged for the Romanes whiche the Iewes murdered in the lande of *Iuda*. From thence he departed, and brought his armie to *Iotapata*, where Ioseph remayned. The first day that he encamped about *Iotapata*, he releeued his souldiours with meate and drynke plentie, and made them good cheare, then furnished euery man with weapons. And on the next morowe early,

ly, the Romane armie gaue a great shout, and besette the citie rounde about on euery side. In this businesse Joseph stoode vppon a certayne towre, from whence he behelde the huge campe of the Romanes: wherefore he sounded foorth a trumpette, gaue a signe to batayle, issued out with the whole power of the Jewes that he hadde with hym, and set vppon the Romanes campe at the foote of the hyll, continuyng the fight from mornyng vntyl nyght. And when it beganne to be darke, they ceassed fightyng, and departed the one sort from the other, the Jewes into the towne, the Romanes to theyr tentes. In this battayle were very many slayne on both parties, aswell Jewes as Romanes. The Romanes aduaunsyng them selues, proudly and stoutly sayde, We wyll quickely vanquyshe this lytle nation, as we haue subdued all other nations that we haue conquered, that they shall anoye vs no more: and afterwardes we shall be at rest. The Jewes also on the other syde encouraged them selues against the Romanes, sayeing, At this tyme we wyll all dye togeather for the zeale of

the

the Sanctuarie of our God, & neuer suffer
these vncleane persons to polute it : and
when we haue once destroyed them, we
shalbe quiet. So what for the pryde of
the Romanes on the one side, and the stif-
necked stubbernesse of the Iewes on the
other, muche people was slaine in that
fight, for it continued tyl the second, thyrd,
& fourth day. In this whyle al the Iewes
that dwelt about Iotpata, fled to *Vaspasi-
ans* campe, and ioyned them selues to the
Romanes, to ayde them. And euer as
Ioseph skyrmished with *Vaspasian* without
the citie, *Vaspasian* sent a power to assault
the Citie. So *Ioseph* and his men fought
with *Vaspasian* without the Towne, and
the Iewes that were within the Towne
defended the walles agaynst the routes
of the Romanes, that was a lesser hoast
made out of the mayne armie. But the
Iewes that were left within the towne,
began to diminyshe euery day, vntyl
very fewe were left. The hardiest also
of Iosephes souldyers, and the worthyest
young men that fought without, were
all slayne, a very fewe except, with
whom Ioseph fled, and recouered him
selfe

selfe into the towne, ramperyng by the gates after hym. But as *Vaſpaſian* with al his armie beſieged *Iorpata* a long whyle, he eſpyed at length a conduit without, that ran into the Citie, whereof the citizens dyunke, because the water therof was good and ſweete that he cut of, and derpued the waters therof beſydes the Towne, that it coulde no more come into the citie, whereby the inhabitaunces of the citie were deſtitute of beuerage, hauyng nothyng left them but wel waters. Ioſeph therefore percepuyng that the conduit water, wherof they were alwaies accuſtomed to dyink, was taken away, concepued with hym ſelfe:

Nowe wyll the Romanes bragge and boaſt agaynſt vs, and thynke to take vs at theyr pleaſure, whyles we haue no water, but ſhalbe conſtrayned to dye for thyrſt. He tooke therefore garmentes, and dypped them in the well waters that were in the Towne, and hanged them here and there ouer the wall, to declare vnto the Romanes that they hadde water plentie in the Towne, leaſt they ſhoulde concepue any hope of ſwyft win-

nyng

nyng the Towne, thynkyng they had no waters. Then commaunded *Vaſpaſian* a Mount to be raiſed nigh to the towne ſyde, to plant an iron ramme vpon, to batter the walles with, to beate them downe. The maner of the making of an iron ram, is thus. Firſt they take a great long thicke beame, vpon the foye part whereof they put a great ſtrong head, made like vnto a ramshead, with hoynes, al of principal ſtrong iron, the weyght therof is as much as halfe the beame, and couereth the beame alſo to the myddes. Then faſten they into the grounde, ouer agaynſt the place that they entend to batter, two great Trees, lyke to maſtes of shyppes, betwen whiche, they hang the beame that is called the ramme, with very ſtrong ropes made of Hempe, the beſt that may be gotten, & iron wyre twyſted togeather. At the hynder part of this beame from the walward, are ringes of iron ſurely faſtened, with ropes made of Hempe, and wyre tyed to them: that when the aſſaulters wyll batter the walles, they puſh forward the beame as though it were a Speare, and faſten his ſtrong hoynes amongſt

An iron ram.

the

the stones. Then hang they weyghtes at the rynges of the hynder part, and muche people a farre of take holde of the ropes that come through the rynges behynde, and hale that hynder part of the beame vpon the grounde, and by suche meanes they shake the wall, that they make it to quake agayne. Thus in many places they wrest and wrenche out the stones of the buyldyng, so that afterwardes the wall falles downe. There be also other maner of engyns, as an iron ram, vpon foure wheles, bounde with iron, and fastened with iron nayles. To this they make foure feete as hath a ram, or moe, as the bygnesse of the beames requyreth. The byggest for the most part is of thyrtie cubites long, and the least of ten. And looke how many feete the ramme hath, so many wheeles hath it also, for euery wheele hath his foote by hym: and when they wyl batter a wall, certayne men appoynted thereunto drawe it first a good way of, then a great multitude of men take holde of the hynder part thereof, by foure porters or leuers of wood that are put therein, and with all theyr sway shoue forwarde the

ramme

Ramme to ſtryke the wall that they wyll batter. The head of this iron ramme that goeth vpon wheeles, hath no hornes, but is blunt, made of the ſtrongeſt kynde of iron, with a wonderfull thycke necke. They haue alſo vpon both ſydes of the engyne, a pentale of wood, for the ſauegarde of them that ſhoue forth the ramme behynde, from the arrowes or ſtones of them that are vppon the walles. The rammes that *Titus* vſed at Hieruſalem, for the moſt part ran al vpon wheeles. Of the other ſort, he had only two, as we ſhall declare in his place. The beame of this ram that we euen now deſcribed, was as thicke as ten men coulde fadome, the length thereof, was fyftie cubites. It was alſo holowe within, and filled with Oxe hydes, folded and ſowed togeather. The wood ſerued for none other purpoſe, then that the faſhyon of the Leather might be ſet, as vppon a molde. The hynder part of the beame was couered ouer with iron plates. The Leather was put within, that the beame ſhoulde not breake with the poyſe of the wayghtes that were hanged by the rynges behynde, whereas

men appoynted for the purpose, haled at the ropes to draw backe the beame. The wood therfore that went about the leather, serued to keepe the Leather in fashion. They couered it with iron plate, least they that kept the walles, should set it on fyre. The hornes that were vpon the head of the ramme, were as many as they lysted, but neuer fewer then ten, and then the beame was twentie cubites long, nor also moe then fyftie, and then the beame was a hundred cubites in length. Betwixt euery horne was the space of a cubite, and euery horne was as thycke as a man coulde fadome, the length was one cubite and a halfe at the least. The woodden wall or pentale was as long as the leather that was put within the beame, and it was set on both the sydes towarde the hynder part of the beame, to defende the menne that laboured to batter the walles, least they shoulde be hurt with arrowes or Dartes. The Ramme that *Vaspasian* vsed at *Iorpata*, whiche he besieged, and me in it, was made in this sort. The length thereof was fyftie cubites, it had. 25. hornes in the head, whiche was as thycke as ten

men,

men, euery horne also was as thycke as one man, & betwixt euery horne the space of one cubite. The wayght that was hanged on the hynder part, was a thousande and fyue hundred talentes, euery talent is about a hundred Troy wayght. The men that laboured in the executyng of this engyne, were fyfteene hundred. To remoue it from one place to an other, or from one citie to another, were appoynted an hundred and fyfte yoke of Oxen, or els three hundred couple of Horses and Mules. When as they shoulde assaulte any fortes or cities that stoode vpon hilles, then must they deuide it in part, and bryng it vp to the siege by peecemele, and there set it together againe. Now when the Romans had battered the walles of *Iorpata*, and Ioseph perceyued the walles to shake, he tooke great sacks, filled them ful of chaffe, and hanged them downe by the walles, that the hornes of the ramme coulde not come nygh the stones of the wall, but light vppon the sackes, whiche by the reason of the softnesse of the chaffe, hyndred and brake the stroke, that the wall was lesse hurt. For suche is the nature of softe

thynges, to geue backe to the barde, and to weaken theyr force. But *Vaſpaſian* ſeeyng the ſubtiltie of Joſeph, vſed alſo policie for policie: for he ſent into the towne ſecretely Jewes, ſyppes, whiche when the batterues ſhoulde be, myght cut a ſunder the cordes that the ſackes were tyed to, and with them ſlyppe downe the walles, where the Romanes were redy to receiue them, that they ſhoulde not hurt them in the fall: and immediatly they ſtroke the wal with the Ramme. There was at that preſent in the Citie, a certayne valyaunt man, named *Eleaſar*, of the houſe of *Anani* the high prieſt that then dwelt at Hieruſalem. This *Eleaſar* perceiuing the Romanes to goe about to batter downe the walles as they dyd before, plucked out of the wall a mightie ſtone, ſo that he made a great hole or gappe, wherat he ſlid downe the wal, & light ſtridling vpon the engins, made faſt an iron chayne to the hornes thereof, and gate agayne vp quickly and nymbly, from the beame into the Towne, with the chayne in his hande, for the wal was not very hygh aboue his head, as he ſtood vpon the Ramme. Then

other

other tall fe'owes tooke holde vppon the chayne, and fastened it to pillers & walles in the towne, that the Romanes myght rather be constrayned to breake theyr ramme, then take it away from thence. The priest *Eleasar* yet once agayne boldly went downe and sate vpon the beame, slue fiftie men that laboured about the ramme, and the rest he put to flight: then returned into the towne, beyng drawen vp agayne from the beame to them that were within the towne, greatly reioycing in his manhood. After that, went he vp vpon a hygh towre, from whence he tumbled downe with a myghtie force a great stone and a harde, vppon the head of the ramme, brake it, that both a great part of the head and the hornes fell vppon the grounde. For the iron that it was couered withall, was olde and rustie, so that it was muche wasted and eaten therewith, the ropes also were olde. After that *Eleasar* went downe agayne, tooke part of the head that was broken, and hurled it into the towne, the Romanes that remayned, eyther he slue or put to flyght. The archers shot at hym, and wounded

hym with fiue arrowes, wherefore by the helpe of his felowes vppon the walles, he clymed vp, otherwyse he had not ben able for the griefe of his woundes. The people then gaue a shoute for ioy of the victorie of the worthy priest *Eleasar* that had slayne the Romanes, and broken theyr rannne, wherein they put their confidence, and brought part of it into the towne, and fastened it with an iron chayne, that the Romans coulde not pull it backe agayne to them, nor haue the vse of it afterwarde. Wherefore diuers of the valiauntest citezens of *Iorpata* armed them selues that day, beyng styred with the great courage that they hadde seene in *Eleasar*, and went downe, hewed the beame into peeces, brought the poyles with the ringes, & two malles with them into the towne: and the same day dyed *Eleasar*, wt great renowme, as one that hadde fought for the sanctuarie of the Lord, and for his people and countrey of Israel, lyke a faythfull seruaunt and souldiour of the Lord: whom al the people mourned for, burying hym in the towne, honouring him for his death, worthinesse, and faythfulnesse, appoynting him a wor-

thy

thy memorie also, for that he had waged battaile with the enimies of the Lord. The young men of the Iewes seeyng this, and specially two of them, ỹ one called *Nitra*, the other *Polipus*, men of wysedome and vnderstandyng, and therewith experte in the warres, being moued with zeale of the God of Israel, opened the gates, and issued out agaynst the Romanes, skirmished with them, and slue many of them. But at length they were slayne themselues in the skirmishe for the sanctuarie of their God, for Israel and theyr countrey. When Ioseph saw the warres to encrease more and more, he issued out, and made a great slaughter in the Romanes tentes, burnt the mount & engines of warre that the Romanes hadde left, by whiche meanes the warres waxed yet hoater and hoater, insomuche that Ioseph repulsed the Romanes. For when they sawe the Iewes so desperately geue theyr lyues for their God and lande, they woulde not abyde theyr force. *Vaspasian* seeyng his men shrynke, he stoode vp, and encouraged them, exhortyng them with fayre woordes and promises, aswell

gold and siluer, as meate and drinke, wherwith the Romanes allured, fought with Ioseph that day, vnto the Sunne setting, and as the batell waxed hotte, the Iewes wounded *Vaspasian* with an arrowe in his ryght legge, whiche sore dismayed the Romanes, when they sawe the blood runne downe his legge: and that day was a sore fight betweene the Iewes and the Romanes. *Titus* seeyng his father wounded, sore abashed, ranne to hym to helpe hym, to whom his father sayde, Howe is it my sonne, that thou art thus astonied, take hart to thee, and with a courage reuenge thy father of these Iewes that haue nowe the better hande of vs. So both *Titus* and *Vaspasian* with all theyr whole hoast fought that day a very sore fight, and many were slayne of both partes, yea, very fewe were left on Josephs part, with whom he returned into the towne. The next day the Romanes rayled a newe mount, in steede of that that Ioseph hadde brent, and planted another iron ramme thereuppon betweene two postes accordyngly, for *Vaspasian* hadde brought foure of this sorte with hym

from

from Rome, but other batteryng peeces vppon wheeles hadde he with him thirtie, what more, what lesse, the bigger sort were of 30 cubites long, ỳ least. 10 he brought also ten engines to hurle great and waighty stones withall, whiche he placed about the walles. The Romanes therefore renued the warres and assaultes against the towne as they were woont before: But the towne was nowe desolate and naked of the stoutest warlyke menne, for they were all slayne in the fightes. Albeit, Iosephe remayned and a fewe with hym, who went euery one and the women also to defende the walles, for there was almost no men left fitte for the warre. Then the Romanes slung with the engines that stoode on the mount, stones into the towne on euery syde. It chaunced that a great stone hitte a woman with childe with suche a violence, that it passed through her body, and caryed the chylde with it, by the space of halfe a myle. They cast vp and rayled yet other mountes also, from whence they slinged stones, and another lyke chaunce happened. A stone came and hitte one of Iosephes menne of

warre

warre, a baliaunt man, in ſuche a ſoyt, that it diuided his head from his body, & made it flie a large myle of.

AT the ſame time, one of the Romane ſouldiours deuiſed with hym ſelfe howe to ſtrike Joſeph with a venomed arrowe, and gate hym vnder the wall where Joſeph was, to accompliſhe his purpoſe. But Joſeph eſpied hym, and cryed vnto hym, Holde thy hand thou wicked felowe, and doo not kyll me. With that the felowe ſtart ſomwhat aſyde, beyng afrayde at Joſephs voyce: and ſodaynely the Jewes out of the towne powred hotte boyle vpon hym from the wall, and his ſkinne was ſkalded of, and he ranne away naked, howlyng and peilyng to the Romanes campe, where he dyed. *Vaſpaſian* and his ſonne *Titus* were fully determined to continue the aſſault, vntyll the .xlviii. day: notwithſtandyng the walles were ſo hygh, that they could not winne the Towne. Yet at length the menne were ſo ſore ſpent within the towne, and they that remained alyue ſo wyghered with toylyng, that they were not able any longer to fur-

niſh

nilhe their watche vppon the walles. This vpon a certayne night *Vaſpaſian* and *Titus* vnderſtandyng, ſkaled ỳ walles at a quarter, where watchmen were lackyng, and after them many other of the Romane ſouldiours folowed, which went downe on the inſide, and brake open the great gate of the towne, whereat entred the whole armie of the Romanes. And beyng within the towne, ſounded their Trumpettes, and ſhowted vnto battayle. The Iewes with the alarum, tumult, and hurly burly of the Romanes, awaked out of their ſleepe, and were ſore afrayde. Notwithſtandyng, euery man tooke hym to his weapon, and newe to the market place as faſt as they myght. They hadde made the market place of the towne ſo large of purpoſe, that yf any buſineſſe ſhoulde happen, there myght come together the whole citie yf they would. And as they looked about them, they ſaw the Romane armie entryng into the towne by the way that came from the great gate. Then fought they with the Romanes, and dyed euen in the market place where they ſtoode, exhortyng one another, and

ſayeing, Let vs dye here fighting, and neuer ſuffer our ſelues to be taken alyue. But Joſeph and 40. men with him, wooythy men all, fledde out of the towne into a wood, where they founde a certayne caue, and hyd them ſelues therein. All the reſt of the citizens were ſlayne in that conflict, for they woulde not yeelde nor commit them ſelues vnto the Romanes, they truſted them ſo litle. For on a tyme a certaine Jewe beſought a Romane ſouldiour to ſaue his lyfe, and the Romane ſware vnto hym, ſayeing, God deale thus and thus with mee, yf I ſlea thee, therefore yeelde and come hyther to me. The Jewe required hym to geue hym his ryght hande that he myght truſt hym, and the Romane recht hym his left hande. The Jewe beyng diſmayed in that great feare, markt not that it was his lefte hande: But when the Romane hadde one holde of hym, he kept hym faſt with that hande, and with his ryght tooke his ſwoorde, and ſlue the Jewe that then was naked, hauyng caſt away his weapon vppon truſt of the Romane. When the Jewes ſawe howe the Romane regarded

garded not his othe, but slue the Iew, that vpon truſt of his promyſe and the oth had yeelded hym ſelfe vnto hym, they determined to dye altogeather, and neuer to truſt the Romanes: Wherupon they reſolued with them ſelues, vertuly to dye for the holyneſſe of the Lorde God of Iſrael. But in ſo dooyng they ſlue muche people of the Romanes, and farre moe then they hadde doone in any other battayle: yet at the length the citie was taken. When *Vaſpaſian* had knowledge where Ioſeph was become, and of his company, he ſent *Nicanor*, *Pilerinus*, and *Gallicanus* with hym to Ioſeph, to wyll hym to come fooyth, and he ſhoulde haue his lyfe and not be ſlayne. Vppon that Ioſeph debated the matter with them that were with hym in the Denne, requyring their aduice. For my part (ſayth he) and ye wyl folowe my counſell, I thinke beſt we goe vnto them, but vppon this condition, that they wyll make vs a formall aſſurance of our lyues, effectually as we ſhal require them, whiche doone, I doubt not but *Vaſpaſian* when we come vnto hym, wyll extende his fauour towardes

vs.

vs. When those men perceyued Ioseph to be enclined to yeelde vnto the Romanes, they saide vnto him, We maruele at thee (O Prince Ioseph) at thee we say, that wast chosen out of thousandes of people, and promoted vnto the Priesthood and kyngdome, to sanctifie and hallow the Lorde God of Israel, wast also appoynted graunde captayne of so huge an hoast, and hast seene with thyne eyes the shameful reproche of thy people, with the displeasures and damages of thy sheepe, that thou hast yet any desyre to lyue in this dishonour. What seest thou, that thou woudest desire to liue for? shouldest thou not rather desire death then lyfe? Peraduenture thou perswadest thee selfe, that they call thee to saue thy lyfe, or for thy commoditie: but without doubt this were a vayne perswasion. For they call thee for none other intent, then to take thee alyue, and to bragge howe they haue taken Ioseph, that was consecrated and addict to the warres, and make it an argument that they power prospereth. Nowe therefore (our deare brother and our Prince) consyder that this they wyl

doo: yea yf they saue thy lyfe. But put the case they put thee to death: were it not better for thee to dye of thyne owne sworde, then of theyrs? Yea, if it were for nothyng but for this, it is better for thee to dye then to lyue: least thou shouldest heare their reproches, theyr vpbrayd ynges, and theyr quarrellyngs. And yf they preserue thee alyue, neuer thynke they do it for thy good, but rather for thyne ignominie and shame, whiche is farre greeuouser then death it selfe. Wherefore our deare brother and our Prince, what commeth in thy mynde, that thou purposest to lyue after that thou hast lost thy people and thy brethren? and to what purpose serueth thy lyfe after they be gone? Marke and consider diligently what Moses (of woorthy memory) our maister dyd, how he spake before God touchyng the people of Israel. O pardon theyr synnes (sayth he) or els blot me quite out of thy booke that thou hast written: howe he woulde not lyue after the destruction of his people, although the Almightie sayde vnto hym, Let me alone, that I may wreake mine anger vppon them, and consume them.

Why

Why dooest not thou call to thy remembraunce Aaron his brother, that went betwyxt lyfe and death, in withstandyng the angel that plagued the people, and offered hym selfe to dye for his people, that the plague myght ceasse from Israel? Where is king *Saul*, & his sonne *Iehonathan* that fought for the people of God, and dyed in the fielde? Could not *Saul* haue saued his lyfe, and his sonnes both, yf he had ben so disposed? But he when he sawe Israel haue the ouerthrow in the battayle, had no desyre to lyue any longer, but chose rather death then lyfe, and would not be seperated from his brethren neyther in lyfe nor death, aswell he, as *Iehonathan* his sonne, whose dearely beloued and most amyable menne (as the Scripture tearmeth them.) Why dooest thou not remember (our deare Prince) the rygh-teousnesse of Dauid the annoynted of the Lord, who seeyng a most greeuous pestilence to rage vppon the people of Israel, sayd, Let thy hande (O Lorde) I beseech thee be turned vppon me and my fathers house. For I am he that haue synned, I haue transgressed: as for

these

these thy sheepe, what haue they doone? what haue they offended? where is the holy lawe smothered and stifled in thy hart? Art not thou an annoynted priest that hast declared and taught vs thy holy lawe, whereby we might learne howe to loue our Lorde GOD with all our hart, and with al our soule, and with al our strength? If it be so that the seruice of GOD consysteth not in this, that we shoulde loue whom he loueth, and dye for his couenaunt and Sanctuarie, togeather with his seruauntes that be slayne for the vnitie of the name of the Lorde: wherein standeth it then? Hast not thou oftimes taught and prooued vnto vs, howe that euery man that dieth in the warres for the Lord, his Sanctuarie, his people, and his lawe, he is to be counted in the Lordes lotte, and made woorthy to goe vnto the great lyght, and shall not see euerlastyng darkenesse? Art not thou that Ioseph the Priest that hast cryed so often in battayle, I am Ioseph the priest, consecrated to battayle, that haue vowed my lyfe for the people of the Lorde, his Sanctuarie, and his land? But now when thou hast yelden thy

selfe vnto them, and they order thee dis-
spitefully, what wylt thou say vnto them,
or what amendes canst thou haue at theyr
handes? I put the case they cast in thy
teeth, and say thy wordes be but lyes: how
shalt thou auoyde the reproche? Art not
thou he that saydest men shoulde fight for
the people of GOD, vntyl they die in the
conflict, & in so doyng, theyr death should
be a raunsome for theyr synnes: and that
they were sure to goe to that great light,
that is the lyght of lyfe. Whiche yf it be
true accordyng as thou hast sayde, why
then wylt thou shunne death, and not fo-
lowe thy people that are gone before thee
to that same lyght? Euer hytherto thou
hast had the vpper hande wheresoeuer
thou camest, in so muche that they that
hearde of thee, trembled for feare: and
nowe wylt thou yeelde thy lyfe into cap-
tiuitie to the Romanes as a vyle slaue?
Shal not this thy dishonour redounde al-
so vnto the people of GOD? Thou that
art a Prince, a King, & Priest, wylt thou
be bounde in chaynes? Euery man shal
say, This is he that hath geuen his souldi-
ers, and the rest of his people to dye, but
hath

hath saued hym selfe, and his owne lyfe. So when they had made an ende of talke, eche man drewe out his swoorde, and came vnto hym in the middest of the Caue, saying, Hearest thou, thou *Ioseph* our Prince, yf thou wylt be ruled by vs: Fyrst we shal slea thee as a Lorde and a great Prynce, and thou shalt choose what death thou wylt dye on, that thou mayest dye honourably. But yf thou refuse to dye honestly, assure thy selfe of this, that we wyl euery man set vppon thee and slea thee. *Ioseph* answered, In deede I knowe my brethren, that your woordes are iust and true. For who is so madde to desyre to lyue in this hurly burlye? and woulde GOD that he woulde cal my soule vnto hym, and receyue it vnto hym also. For I am not ignorant that it were more expedient for me to dye then to lyue, for the great troubles that haue passed through my brayne. But he knoweth the secretes of mens hartes, and he it is that geueth lyfe vnto menne. It is GOD that closeth soules within the bodyes, and letteth them out agayne, because he is the lyuyng GOD, in

whose handes remayne the soules and spi-
rites of all lyuyng creatures. He hath left
with vs the spirite of lyfe, and closed it vp
within our bodyes. What is he then
that wyll open that he hath shut? How
shall we loose that he woulde haue bounde
and knyt fast within vs? Doo ye not all
knowe howe the lyfe is a thyng that he
hath left with vs to keepe, and that we
are his seruauntes? If then we cast away
lyfe before that GOD take it, shal he not
wooxthyly be displeased with vs, so that
we shal not fynde lyfe in the place of the li-
uing with Abraham our father, of famous
memoxy, and with those iust and godly
men our foxefathers? Doo you not know,
that they went not vnto GOD before
they were called, and when they were
called, they came: and so dealt GOD with
all holy and godly men. To Moses
our maister, of wooxthy memoxy, the elect
of GOD, ye know that the Lord GOD
of Israel sayde, Geat thee vp vppon this
mountayne Abiram: and so he dyd. But
he woulde not haue doone it of hym selfe,
had not GOD called hym. Wherby
ye may see, it is not lawful for a man

to

to surrender his lyfe vnto God, except he require it agayne. Take example (I pray you) of Iob, what tyme he curst the day that he was borne in. Myght not he eyther haue hanged hym selfe, or haue runne vpon a knyfe, or at the least, haue followed his wyues counsayle to curse God and dye? Notwithstandyng he abode patiently in most extreame payne, waytyng tyll God demaunded agayne his lyfe, and then restore it vnto his Lorde God, and woulde not restore it vndemaunded, but taryed tyll his appoynted end came. Kyng Dauid also of famous memorie sayd, *Lead thou my lyfe out of this pinfolde and prison*. For he knewe that the lyfe was inclosed in the body, and that none myght let it foorth but GOD. I wote well that death is a great commoditie, so that the soule may returne in his due tyme vnto God, that gaue it vs. I knowe also that he that dyeth in the warres of the Lorde, he shall come to the great lyght. But I knowe not what can appease Gods wrath towarde the soule of that man that kylleth hym selfe, and maketh hast to restore his soule

before his tyme, and without the Lordes callyng. Wherefore my frendes and brethren, I woulde ye shoulde knowe it, I am no more cowarde then you, & I do not disagree with you, because I am of a faint hart for feare of these present calamities: but that I knowe I should commit a heynous offence agaynst the Lord, if I should kyll mee selfe. And howe say ye (you princes) that sticke vnto your God, to you I speake, tell me who shal make intercession vnto God for vs, yf we shoulde commit this sinne, and eche kyll other? Woulde not a man iudge hym a slaue, a foole, a frowarde person, a rebell, and a desperate man, that shoulde be forced with any miserie, to be so mad, that because all thynges fall not out as he woulde wyshe, woulde therefore hang or desperately murder hym selfe with his owne handes? Suche ye knowe the lawe thus punisheth: Theyr ryght hande is cut of, wherewith they forced them selues to dye, then, they are left vnburied, as menne that haue destroyed theyr owne soules: By what reason then shall we kyll our selues? I woulde wyshe that we myght be slayne

of

of our enimies, rather then we shoulde so shamefully murder our selues, whereby euer after we should be taken for manslears.

If any man slea hym selfe, as dyd Saul whom ye commended, without doubt he committeth a haynous crime, and suche a one as no satisfaction can be made for. Besides that, he shalbe reckened faynthartted, and as one that dispayreth of his recouerie. Wherefore our forefathers haue taught vs: *A man ought not to dispayre of his safegarde and deliuerance, whiche commeth of God, no not when the knife is put to his throte to cutte it.* For kyng Hezekia of famous memorie, when he hearde these woordes of Esaias, that woorthy Prophete: *Make thy wyll, and set thy thynges in a staye, for thou shalt dye, and not escape*: Neuertheleſſe, he fayntted not, nor ceassed to praye vnto God, for the prolongyng of his lyfe in this worlde, that he myght amende his lyfe, and sende a better soule vnto GOD. Then the Lorde God of Israel, seeing his vnweeried and strong hope, with his repentaunce, suffered hym to liue. 15. yeeres yet

longer. But as for Saul, he was not appoynted king ouer Israel after the Lordes mynde, but alonely by the peoples, that craued vppon Samuel, *Geue vs a king to raigne ouer vs*. Whereupon afterwarde God departed from Saul, for he was not obedient to Gods wyll, but went about by force to establishe his kingdome. The lord then seeyng the wickednesse of his harte, gaue hym ouer, and chose hym another to be kyng ouer his people, annoyntyng Dauid his seruaunt, whyles that Saul was yet lyuyng. Whiche Saul perceyuyng, persecuted Dauid, and laboured with all his endeuour to destroy hym, because he knewe GOD was with hym, and prospered all that he dyd: whereas contrary, all went backwarde with hym. For these causes, I say, he chose rather to dye then lyue, and wouldе not lyue after the people of Israel was ouerthrowen in the mountaynes of *Gilboa*. And in myne opinion, he slue hym selfe for nothyng, but for that he was a fayntе harted cowarde, and vtterly dispayred of his safegarde. For although he sayde, *Lest these vncircumcised come and runne*

me

ma through: Yet yf he hadde been of a valyaunt courage, he wolde haue stan-ded to his defence vnto the death: per-aduenture GOD wolde haue delyue-red hym. But he contrary, all in dispayre procured hym selfe and his sonne a shamefull death. But ye shall consyder this, he was an vnmercifull kyng, and therefore dyd GOD ryd hym out of the worlde. For as he dyd not spare his owne lyfe and his sonnes: so dyd he not spare others. And where as ye alleage Aaron vnto me, I wolde knowe of you, why he dyd put hym selfe betweene the lyuyng and the dead. Was it not because he wolde turne away the plague from Is-rael? If he had knowen that he hym selfe shoulde haue been striken therewith, doubtelesse he wolde not haue striuen a-gaynst the striker. But trustyng in the holynesse of his ryghteousnesse, he stoode before ỹ angel to delyuer Israel from that misserie. I am not to be compared with Aaron, albeit I am one of his chyldren, and neuer yet in all my lyfe dyd I shynke to venture my lyfe in the warres of the Lorde. And nowe I am not determined

to kyl mee ſelfe, leſt I ſhould ſinne againſt God, and ſpoyle my ſoule of hope of ſaluation. I knowe it well, it were more expedient for me to be ſlayne of myne enimies, then that I ſhoulde ſlea mee ſelfe. And yf ye ſay the woorde, let vs goe forth, and ſodaynely ſet vpon our enimies, to kyll, or be kylled in the battayle of the Lorde, and ſo ſhall we doo well: peraduenture God wyll geue them into our handes. *For God is able to ſaue aſwell by a ſmall armie, as by a great.* Then yf you ſee me to be afrayde of myne enimies ſwoorde, ye ſhall there by knowe me to be a baſtarde, and one that fauneth vppon his enimies, and hunteth for theyr fauour. But yee ſhall ſee me goe afore you, as a valiaunt manne ſhoulde, nor once turne my face from death. What dyd ye euer ſee in mee, that ye ſhoulde iudge me fearefull? Dyd ye euer knowe me to refuſe to fight? In the towne of *Iorpata* I haue euer kept my quarter and warde, and euery day haue I fought with myne enimies, whom I haue not ſpared, but impayred, and that not a lytle, whyles I defended that litle citie. 48. dayes agaynſt them.

them. For I thought with my selfe, peraduenture I may dryue away the enimies of the Lorde out of our lande, and put them by Hierusalem, that they goe not thyther. And so haue I foughten with them, tyll all my valiaunt Souldiours be spent, and none left but you. I coulde no longer withstande theyr force, yet I woulde not yeelde mee selfe as a prisoner vnto them: therefore I flewe hyther with you into this caue. Nowe therefore brethren, ye shall vnderstande, that death is commodious and good in deede, whiche commeth in his tyme: But it is neyther good nor godly, for a manne to kyll hym selfe and his brother, to goe afterwarde for that deede into Hell and perdition. And what other thyng cauue more clearely set foorth a mans manhood and haute mynde with his hope in GOD, then for a man to suffer patiently, what so euer chaunceth vnto hym, vntyll his ende come. Beholde, the Lions and other beastes, howe they are woont to withstande theyr aduersaries that lye in wayte for them, to the intent they may saue theyr lyues: whose

whose armour is their teethe and clawes, wherewith neuertheleſſe they hurt not them ſelues, but vſe them agaynſt other that aſſault them, til they either ouercome, or be ouercommed.

We, although we haue no warlike weapons, yet hath nature armed vs as wel as them: for albeit we be not of ſuch ſtrength as they, yet haue we ſuche armour, that we may defend our ſelues therewith, both from man and beaſt. But howe can we breake the bande of loue one to another that proceedeth from God, whiche hath choſen vs to his people and inheritaunce, to ſanctifie hym? Howe then may we be enimies togeather, and one kyll another? If that be true, as ye can not denie it, that although we be many thouſandes, yet we are counted as one ſoule, and members of one body: then howe canne any manne euer finde in his harte to ſtrike his owne eyes or feete, or any other of his members, to deſtroy it, except he be madde, and beſides hym ſelfe? Moreouer deare brethren and friendes, conſider to what ende the maiſter of a ſhyppe dooth abyde the tempeſt of the Seas, and ſtryueth day

and

and nyght with the flooddes therof. Doth he it not to saue the shyp, and his lyfe from death? If so be it, he woulde wyllingly for the nonce put him selfe in ieoperdie of tempest, or runne vpon rockes: woulde not the Marchaunt men say, See yonder desperate felowe that destroyeth himselfe, his shyppe, with the marchauntes, and theyr ryches? Suppose an earthly kyng shoulde geue his officers to keepe certaine precious Iewels: were it not conuenient that they shoulde keepe them tyll such time as he shoulde cal for them agayne? If they shoulde at theyr pleasure cast them away before the kyng call for them, shal they not moue hym to anger? And yf a man come into the presence of the kyng vncalled, wyll not the kyng checke hym, and say vnto hym, What doest thou heare before I cal thee? So nowe, all the soules of Israel are the Lordes, who hath bestowed them vnto men accordyng to his mercye and good pleasure, who also wyll receyue them vnto hym agayne when it pleaseth him: and when his tyme is come, euery soule shall depart vnto his place of rest. Therefore yf a man wyl with his

handes

owne handes, let foorth his soule out of his closure before his tyme, GOD wyl not receyue it, neyther shal it fynde any rest, but be destroyed. And why? Because it is expulsed and thruste out of his place before his tyme, and before GOD do cal it: wherfore it shal wander inconstantly for euer. Why then (my deare brethren and friendes) do you aduise vs to kyl one another, and to expel and banyshe our soules from vs, they not called for? Howe can we put away this opprobrie? How can we make amendes for this synne? Who shal pray and make intercession for vs? And with this Ioseph burst out on weeping abundantly, that they laught hym to scorne.

THEN Ioseph held vp his handes to heauen, saying: Thou Lorde almyghtie art our father, thou haste shapened vs, and by thy great mercy taken vs out of the clay: thou art he that leadest vs in thy sayth, and the multitude of thy mercies and benignitie towardes vs hath not ceassed. And although our

sinnes

sinnes haue seperated vs from thee, yet neuertheleſſe, we are thy handywoorke euery one of vs, and of long haue been called thy people. Thou art Lord ouer al creatures and soules. Thou doest what thou wylt, and no man dare say to thee, why dooest thou so? Thou art our father, we are clay, thou hast geuen vs our shape and fashyon. Therfore yf it please thee to take our soules, take them by the handes of thyne Aungelles, that we commit none euyl agaynst them. And if these my felowes that be present with me, wyl not be partakers of my prayer: Beholde my lyfe alone, for the whiche I beseeche thy benigne clemencie, yf it please thee to take it, for thou gauest it me, therefore doo with it what so euer shall seeme good vnto thee, it is in thy handes, thou lendest it me, and hast preserued it within me. I wyl not destroy it my selfe, or lette it out of pryson before thou demaunde it. For thou knowest that *As man can not lyue without thy decree and appoyntment, so lykewyse he can not dye without the same.* Unto thee therefore doo I lyft vp myne eyes, thou that dwellest

dwelleſt in heauen, to deale mercyfully with thy ſeruauntes and with me, to turne our hartes that we conſent not vnto this, to murder our ſelues. If thou knowe any amongeſt them, that entende ſo wycked an Act, I beſeeche thee, O Lorde my GOD, let me fynde fauour in thyne eyes, geue them an hart to heare hollſome counſayle, that I may deliuer my ſelfe and myne owne lyfe, whiche I commende into thy handes, that thou wouldeſt receiue it vnto thee, for in thy hande is the lyfe of euery lyuyng creature. Thus when Ioſeph had finiſhed his prayer, he turned hym vnto his felowes, and ſaluted them. Then ſayde they, Thynkeſt thou therfore to mooue our myndes, becauſe thou haſt prayed vnto GOD for thee ſelfe and for vs? dyd not we tell thee ere whyle, lyke as we tell thee now, that we are determyned to dye by one meanes or other? wherefore ſay thy mynde, and tell vs what kynde of death thou wylt ende thy lyfe, for we haue euer knowen thee a iuſt man and a worthy Prince, therfore art thou worthy to dye fyrſt. Ioſeph perceyuyng that his felowes were vtterly

determi-

determined to die, and would geue no eare to his perswasions, for he could by no reasons drawe them to his opinion, he went subtilly to woorke with them, on this wise. Seeing it wyl be none otherwise brethren quoth he, I wyl shewe you my deuice. Ye are determined to dye ye say, and that vpon your owne swoordes, therefore there is no better way, then to doo it by lot, in this wyse. Let vs cast lottes amongst our selues, that we may be ioyned togeather by couples, then wyll we cast lottes which couple shal dye fyrst. After, they two shall cast lottes betweene them, whether shal kyl his felowe, he that remayneth, shall choose hym one of the second couple to kil hym. Lykewyse the seconde couple shall cast lottes betweene them selues who shall dye fyrst, and he that is left, shal choose him one of the thirde couple, whom he hath a fancy to be kylled of. Then they shal trye by lot who shal dye fyrst, who beyng slayne, the other may choose hym selfe one of the fourth couple to kyl hym, and so euen tyl al be slaine, that we see not the captiuitie of our people. The last couple that shal remayne, shal doo

thus: runne one vpon the others swoorde, or els let them cast lottes betwene them selues, and vpon whom it falleth, let hym dye fyrst. But forasmuche as we are fourtie one, so that we can not be iustly ioyned in couples: let vs cast lottes first of al, and see whiche of vs shal first be slayne, and when he is once out of the way, then let vs diuide the couples. He that is to be slaine first, let him choose out one of the first couple to be slayne of, and when he is dead, the fyrst couple shal cast lottes, and doo as I haue deuised. Then euery man lyked his deuice (whiche was Gods dooyng, who heard *Iosephes* prayer) and sayde al with one mouth, We wyll doo as thou hast deuised, and to thee it pertayneth to diuide the meane, and to cast the lottes. *Ioseph* answeared, But let vs sweare by the name of the Lorde, that this deuise shal stande, be ratified, and performed. Whereunto they accorded, and sware al by the name of the Lorde, that they would haue that deuise to be ratifyed and kept, whiche *Ioseph* hadde inuented by castyng of lottes. Then *Ioseph* beganne to make lottes, who should be

the

the odde man, and it light vpon *Ieboiada* a Priest, the sonne of *Eliakim*, a Galilean, which was a valiant man, and chiefest in euery counsel next to *Ioseph*, and the principall perswader of this wycked fact to kyll them selues. After that, dyd he craftyly diuide them into couples, so that the lot of his owne couple came foorth last of all, who looked to be saued, and trusted in God, beleeuing that he would deliuer him from this abhominable deede. Then *Ieboiada* chose him one of the first couple, who slue hym. That doone, the first couple cast lottes betweene them, so the one kylled his felowe, and choose hym one of the seconde couple to kyll hym. Then they of the seconde couple cast lottes betweene them selues in the presence of *Ioseph*, and the one kylled the other, then he that remayned chose him one of the thyrde couple to slea hym. And in this manner dyd they, tyll they were al slayne, and none left alyue but *Ioseph* and his felowe, who sayde vnto *Ioseph*, Go to, let vs cast lottes, that we may goe to our brethren. *Ioseph* aunswered hym, We wyll doo so, if thou be so disposed: but first heare me, I pray

thee ſpeake a fewe thinges in thine eares. Tell me, haue not theſe ſinners rebelled agaynſt God in this murdering of them ſelues to ſhamefully? neyther coulde I by any meanes diſwade them, nor hale them from this opinion. Wherfore ſhould we two ſinne againſt God ſo greeuouſly, and agaynſt our owne ſoules? If the lotte ſhoulde ſo fall that I ſhoulde kyll thee, I ſhoulde be counted a manſlear, and that woorthyly: and it may ſo chaunce that I ſhall eſcape after thee, and ſaue my lyfe. But yf the lotte ſhoulde ſo fall, that thou ſhouldeſt ſlea me, thou ſhouldeſt be taken alſo for a murderer, and peraduenture thou ſhouldeſt not eſcape after me, yea, although thou thinkeſt yes. But aſſure thee ſelfe of this, we looſe our hope in God, inaſmuche as we ſinne agaynſt our ſoules. For al theſe men that thou ſeeſt here dead, loe, they haue ſinned againſt theyr owne ſoules, dyeing without diſcipline and all good order. If thou wylt ſay, howe ſhall we doo for our othe that we haue ſworne? Dooeſt thou not know, *that he that breaketh a wicked othe, dooeth nothyng wickedly hym ſelfe*? For a man is not conſtrayned

straynes to perfourme an othe vnto God, but to the keepyng of his lawes: and herevpon it is that *Dauid* sayth, *I haue sworne and wyll perfourme*. For neyther bowe nor othe, that is made agaynst the commaundementes of God, can be ratified before God. And that more is, before that we sware, our fathers sware fyrst a great whyle ago at the mount of *Sanai*, that they and theyr chyldren wouldе keepe the lawe of the Lord. Moses also made a couenaunt with them vppon the same, and not onely with them that then were there, but also with vs. Howe then dare we be so bolde to sweare, to breake the law of God, and become manquellers: seeyng it is one of the ten commaundementes expressely *Thou shalt not kil*. Wherefore my brother, thou shalt vnderstande, that we neede not to be solicitus nor carefull for the othe that we haue made, but rather to breake it, for God wyll neuer be displeased with vs for that. For I beyng afrayde of these wycked persons, that lye nowe here dead, vsed inuent this subtyll meanes, and way to sweare, that I myght saue my lyfe. Thou therefore my brother, yf thou wylt be ru-

led by myne aduise, thou shalt saue thy lyfe and myne, and I wyll cast no lottes, nor performe the othe that we made: *Whiche is not good in the lawe.* If thou wilt not, I wyll withstande thee, and fight with thee, to kyll thee, and shape mee selfe. And with this *Ioseph* lept backe, and drew out his swoord, standing ouer against him at his defence, to see what his felowe woulde answeare. His companion hearyng this, sturred neyther hande nor foote against him, but sayd, Loe, I am content, doo what thou thinkest good, because thou art a man of God. And blessed be the Lord God of Israel, that hath not withdrawen his mercie from me, but made me to be in thy lot, whereby my soule is saued from goeing to hell: thy lotte is a iust lotte. *For the Lorde wyll not leaue the scourge of sinners, vppon the lotte of the iust.* Much els besides this spake *Iosephes* companion vnto hym, for he was sore afrayde of hym, lest he shoulde haue kylled hym, yf they hadde encountred togeather: for *Ioseph* was the better man of his handes, and therefore *Ioseph* chose hym into his lotte, that he myght be able to make his par-

tie

tie good with hym. In this poynt *Ioseph* playeth the wyse mans part: for he escaped by this meanes, both from the handes of those wycked fooles, and also from his fellowe.

Therefore *Ioseph* called out of the caue to captayne *Nicanor*, and sayde to hym in this wyse: Wylt thou promise me, that neyther thou, nor any of thy men that be here with thee, or in the Romanes campe, shall kyll vs, before thou hast brought vs vnto *Vaspasian*: and let him doo with vs as he thinketh good. *Nicanor* answeared, So and so deale God with me, yf I fulfyll not thy request, yf so be it thou wilt come forth vnto me together with the men that thou hast with thee. *Ioseph* answeared, I wyll come forth vnto thee, and so many moe of vs as be alyue: for so is it come to passe, that some of vs be dead here in the caue, wherefore howe can they come forth? Then sayd *Nicanor*, Neuer thinke (freende *Ioseph*) that I am come to deceyue thee, come forth and trust in thy Lorde God, for thou needest not to feare. *Ioseph* sayde, Sweare vnto me this, by

the God of Israel, although he be vnknowen vnto thee. *Nicanor* answeared, I sweare vnto thee by that God that made the worlde by his wysedome, that thou needest not to feare me, but boldly mayest come foorth vnto me. So *Nicanor* made a couenaunt with *Ioseph* and his felowe, confirmyng and ratifyng it in wryting, after the manner of the Romanes: and reachyng it into the cane vppon a speare, holdyng the poynt of the speare in his owne hande, *Ioseph* tooke the writing, read it, and beleeued *Nicanor*: then came he foorth to *Nicanor*, and his felowe with hym. When *Nicanor* sittyng vppon his seate of estate that was made hym there in the wood nygh to the cane, sawe *Ioseph* come towardes hym: he rose vp, and embracing hym, kissed hym, set hym on his ryght hande, and wept with hym aboundauntly: he honoured his felowe also, placyng hym betweene *Poltrinus* and *Gallicanus*, whom he hadde at that present with hym. Then *Nicanor* asked hym for the rest of the menne that were with hym, wyllyng that they shoulde come foorth, and he woulde honour them

also,

also, and doo them no harme. *Ioseph* declared the whole matter vnto hym, what was become of them. *Nicanor* hearyng of the pertinatious stubbernesse of the Iewes hartes, and theyr wycked intentes, was woonderfully mooued. So then he rose and went from thence with *Ioseph* and his companion vnto *Vaspasian*. When the Romane armie sawe *Ioseph*, they were greatly astonied, & gaue a mighty shoute. Some reioyced that *Ioseph* was taken, sayeing, This is good lucke, that our eyes shall see our long expected desire. Other lamented and let teares fall from theyr eyes with pensiue hartes, sayeing, Is not this that woorthy man who made all the Romanes boast to quake for feare, and whose fame and renowme was knowen throughout all landes? Howe is it come to passe that so myghtie a man is taken in his owne countrey, and amongst his owne people? If this chaunceth vnto suche a man to be taken in his owne lande in the myddest of his familie and friendes: howe shall we escape in a straunge lande? Certayne cupll disposed persons of the Romane

 sculdiours

ſouldiours went to *Vaſpaſian*, and ſayde, Syr, you ſhall doo well to commaund this man to be ſlayne without mercie, that hath been the deſtruction of ſo many of the people of the Romanes. This is the ſelfe ſame that ſhot the arrowe, and ſtroke you in the legge, put hym to death, and then ſhall ye be ſure he ſhall neuer moue warre more agaynſt you. If you doo not, ye ſhall ſee hym one day agayne raiſe an armie agaynſt vs, and deſtroy vs. But *Ioſeph* founde freendſhyppe at *Titus Vaſpaſians* ſonnes handes, whiche came of the Lorde. Therefore when he hearde thoſe wycked mens woordes, that deſyred *Vaſpaſian* to put *Ioſeph* to death, he improued theyr aduice, and partly in mockage he taunted them, ſaying, Wyll you tell my father what he hath to doo? wyll you geue hym ſo wycked counſell to ſlea that man that yeldeth hym ſelfe to vs, vppon the truſt of our league and bande of freendſhyppe, whiche you nowe goe about to breake and fruſtrate? Dyd not captayne *Nicanor* in my fathers name and *Ceſars*, with all the Romanes, make a couenaunt with hym? Take heede what

you

you say. Is it not treason that you goe about to breake þ Cesareal fidelitie? Moreouer, who can tell whether it may so happen that some of vs be taken by þ Iewes, like as *Ioseph* is prisoner at this present with vs? When *Vaspasian* heard his sonnes wordes, it pleased hym, and he spared *Ioseph*, not sufferyng hym to be slayne: but committed him to a certayne captaine of his, and caryed hym about with hym through the cities, togeather with kyng *Agrippa*. After this, *Vaspasian* remooued his campe to *Thahmida*, whiche also is called *Acbo*, and from thence he went to *Cesarea*, a great citie. When they of the citie came *Ioseph*, they cryed vnto *Vaspasian*, kyll hym, kyll hym, or els he wyll one day be an occasion to styre great warres against thee. But *Vaspasian* gaue no eare to them. Whyles he was at *Cesarea*, tydynges came to hym, that the Citizens of *Papho* inuaded and spoyled the Iles that were subiect vnder his dominions with a naule. *Vaspasian* hearing therof, commaunded to lay in wayte for them, that they myght be met withall. So there was an ambushe layde with out the towne, and it came

came to passe, that when the Pirates were gonne out a roauyng, *Vaspasian* entred the towne, and tooke it without great resistaunce, because their souldiours were absent. When the Rouers therefore returned with theyr Nauie, and saw the Romanes in the citie, they laboured to arriue and set a land: but sodenly a huge tempest and a mightie stourme, droue all theyr shyppes agaynst the rockes that were in the sea shore, (for there was no hauen for shyppes) and there they were lost many of them: and suche as swamme to lande, the Romanes slue. They that were drowned in the sea, and slayne by the Romanes, were in number foure thousande, good menne of warre: besides them, were slayne in the towne. 40. thousande, all Iewes.

THis doone, *Vaspasian* set foorth *Valericus* and *Taribus*, two Romane captaynes, with his sonne *Titus*, who went, besieged, and wanne the townes of defence that were in Galilee. And thus dyd *Titus* vse them. They that yeelded vnto hym, he saued theyr lyues: and

and who so euer withstoode hym, he slue. Moreouer, al the cities that belonged to *Agrippas* in Galilee, he restored them vnto him againe, onely *Tiarus* except, which he vterly rased, and slue al the menkinde, specially suche as were apt to the warres, solde also theyr wyues and chyldren. And this was the onely citie in al Galilee, that *Titus* shewed suche rigour and extremitie vnto. *Vaspatian* departyng thence, tooke his iourney to *Gamala*, whiche is a citie vppon the toppe of a Mountayne. The name thereof is called *Gamala*, of an Hebrue woord *Gamal*, that signifieth to quite or to doo a good turne, because it is the best citie that belongeth to *Agrippas*. and the inhabitaunces thereof were al very ryche. The citie also called *Seleucia* was not farre distaunt from it, a countrey replenished with good Townes, Gardens, Brookes, and al kynde of fruitfull Trees. *Agrippa* besought *Vaspasian*, that he woulde not destroy this Citie: let me goe fyrst (sayth he) and offer them peace, peraduenture they wyll take it, that they may saue theyr lyues from destruction. *Vaspasian* was intreated,

treated, sayeing vnto hym, Goe and doo as thou wylt, for thy honours sake I wyl doo so muche for thee. So *Agrippa* went to them, and spake friendly and peaceably vnto them, and they receyued hym in lyke manner, but they meant deceite, sayeing, Thou art our Lorde and King: to whom therefore dooth all that is of any pryce, or to be desyred in al Israel belong, but vnto thee: therfore come neere vnto vs, and debate the matter with thy seruauntes. *Agrippas* credityng theyr woordes, came harde to the Citie, and as he lystened to them that talked with hym, one cast a great stone from the wall, which light iust betweene his shoulders, with suche violence, that it stroke hym prostrate to the grounde, and brake his backe, with one of his armes also. But his seruauntes stept to hym, tooke hym vp, and carryed hym to *Vaspasian*: who seeyng hym so sore hurt, sware he woulde neuer goe from thence, tyll he had taken the Citie, and ordered them in lyke maner as he dyd *Tiarna*, to leaue neuer a man alyue therein. The Romane Physitions dyd bestowe suche diligence about *Agrippas*, that they cured hym,

hym. *Vaſpaſian* in this rage agaynſt the *Seleucians*, becauſe they hadde wounded the Kyng, beſieged and aſſaulted them. The Iewes within the Towne encouraged one an other, ſayeing, Let vs ſtycke to it nowe, and playe the men, for we haue none other hope to ſaue our lyues, ſeeing we haue thus ordered the Kyng. Certayne ſtout men of them therefore iſſued, and encounterynge with the Romanes, made a great ſlaughter amongeſt them. After that, the Romanes addreſſed theyr engyns, planted theyr iron Rammes that they brought with them agaynſt the walles, and by that tyme nyght came, battered a great part thereof downe to the earth, that *Vaſpaſian* and muche people with hym myght enter at theyr pleaſure. But *Vaſpaſian* gaue commaundement to his armie, that they ſhoulde not enter that nyght into the Towne, but ſtande and compaſſe the walles vntyl morowe, that they myght ſee howe to wynne it. Notwithſtandyng, they wouldе not be ruled by hym, but entred. Then the Iewes came vpon them, drewe the ſtreetes

with

with chaynes, and closed the wayes of the Citie, entrappyng them in such a sort, that they could goe neither one way nor other. After that, set vppon them, and beat them downe euen there, so that they were all slayne, saue ten men that fled with *Vaspatian*, and a captayne named *Butius*, one of the best men of war in al the Romanes armie, vpon the Iewes pursued and slue. But *Vaspasian* and his, fledde to the mountaines, that he might be there in sauegard. And from thence he sent to *Titus* his sonne that was in *Syria*, for the Romane army that he had sent with vpon into *Persia*, which the *Titus* led into Iurie.

SHortly after, *Vaspatian* gathered souldyers, and repayred his armie, ioyned with *Agrippas* company, and returned to *Seleucia*, wanne it, and slue them euery man, leauyng none a lyue: and afterwarde went to other Cities of Galilee, and tooke them, seruing them in lyke sorte. After that, he came to the Citie called *Nascela*, whiche was a walled Towne, and of all the Townes of defence

fence throughout all Galilee, none left but it. This he besieged, because thyther resorted many cutthroates and wycked persons without al feare of GOD, suche as were robbers and rouers of the lande of Iudea. Amongst whom was a certaine man named *Iebochanan*, learned, wyse, and prudent, specyally to doo mischiefe, a wittie counsellour, and of suche eloquence, that he coulde perswade cunnyngly, and disswade men from that they had purposed. Besides this, he was a murderer, redy to shed blood, and to doo any mischefe, a great robber, and one that euer gaped after other mens goodes, by whiche meanes he was become very ryche. Wherefore there resorted vnto hym all vayne persons, manslears, rebels, and ruffians lyke hym selfe, geuyng hym large rewardes, that they might be of his fraternitie, his brethren and adherentes, and he to be theyr head. *Titus* was sent to this citie by his father, to offer them conditions of peace. Whyther when he was come, he sent his embassadours to the citizens to entreate the peace with them. Whereunto the citizens accorded,

and were redy to enter in league with *Titus*. When as this wicked *Iehochanan* perceyued the auncient men of the towne, and the heades woulde receyue peace, he commaunded his companions to keepe the walles, to let them from speaking with the Romanes, and that they woulde geue the Romanes theyr aunswere. So therefore seditious *Iehochanan* made aunswere to the Embassadour of *Titus*, saying, To morowe haue we a solempne feast to the Lorde God, tel thy maister *Titus* therefore, that he graunt vs truice for two dayes, and the thyrde daye we wyll geue hym aunswere. Wherewith *Titus* was content, and deferred the assault for two dayes. These thynges were doone vppon Whitsun euen, whiche was called the feast of weekes and harueſt. The night afore the thirde day appoynted was come, *Iehochanan* and his complices, gate them out of the Towne, and fledde towarde Hierusalem, ere *Titus* knewe thereof. On the morowe he sent his Embassadour to demaunde theyr answere, what they woulde doo. They answered, we desyre to enter in a league with you,

for

for we are yours, to doo you what pleasure your hart desyreth, vppon the condition, that none of the Romanes hurt eyther our bodyes or goodes. *Titus* vpon this made peace with them, confirmyng it by wrytyng sealed, for the better assurance thereof. So they opened the gates, and *Titus* came into the towne with his whole armie, and the Iewes receyued hym with great ioy, honouryng hym very muche. Then *Titus* enquyred for *Iebochanan* and his confederates. The citizens declared vnto hym, howe he fledde by nyght with all his towardes Hierusalem. *Titus* hearyng that, sent after to pursue hym: yet they founde hym not, he had made suche speede. Notwithstandyng many of the people that went out of the Towne with hym, that they myght escape the daunger, both men, women, and chyldren, olde and impotent persons, they ouertooke, slue them euery one, and returned with a great spoyle. After this *Titus* wanne all the cities in Galilee, and set rulers in them. Then *Vaspasian* dislodged from thence, and came to the mount Tabor, whiche hath snowe vppon

it continually, the heyght thereof is thirtie furlonges, and vppon the toy is a playne xxiii. furlonges broade. Thyther sent *Vaſpaſian* one of his Captaynes called *Palgorus*, whiche tooke the Mountayne and the Towne that ſtoode thercon. But here I wyll leaue of the Hiſtorie of the reſt of the battayles that were fought in other places in the lande of Iſrael and Galilee, and ſpeake no more of them in this booke, for they be almoſt innumerable, and we haue made mention of them in the hiſtorie of the Romanes.

(.·.)

¶ The hiſtorie of the ſiege of Hieruſalem.

Owe wyll we deſcribe the battayles of Hieruſalem, and howe the citie was beſieged by the Romanes, wherein we wyll declare all thinges truely as our maner is, and faythfully, accordyng to the veritie of that was doone. It came to paſſe therefore as *Iehochanan* the Galilean was fled to Hieruſalem, he founde there men meete for his purpoſe, iniurious perſons, wycked men, murderers, deceyuers, bloodſhedders, an infinite number. For out of all countreys within the lande of Iuda, there repayred thyther all menne of warre, to defende the ſanctuarie of our God, and *Anani* the high prieſt receyued all that came. Theſe ſeeing *Iehochanan* and his valiantneſſe, reuolted from *Anani* the high prieſt, and clauе vnto hym, deuelyng with hym of all theyr affayres. So *Iehochanan* conſpyred with

these cutthrotes to lay handes vppon the riche men of the citie, and to spoyle them of their goodes: and this was their maner. When they espyed any notable riche man of the citie, they would after this sort quarell with hym: Art not thou he that hast sent letters to the Romanes, and to *Vaspasian*, to betray the citie vnto them? Thus would they examine hym before the people: and when he would answeare, GOD forbyd I shoulde so doo: then would they bryng in godlesse persons, limbes of the deuyll, of their owne companie, to beare false witnesse agaynst hym, that he myght be condempned to death by the lawe for a rebel. Thus dealt they with *Antipas* and *Lobia*, both noble menne, and of the chiefe of the citie: and theyr goodes with all their iewelles, the seditious sealed for them selues. They pickt quarels also to the hygh Priestes, thrust them from theyr charges, that they coulde not execute theyr seruice. Moreouer, they cast lottes who shoulde haue the Priestes office, and who shoulde be no Priest. For they helde the priesthood and seruice of God, for toyes, gaudes, and trifles.

trifles. So the lotte fell vppon one that was called *Pani*, the sonne of *Peniel*, a carterly husbandman, ignorant what belonged to the priestes office, so that he was vtterly vnworthy of the priesthood: yet they made hym hygh priest for al that, so lyght a matter made they of the priesthood. The good and godly men of Hierusalem seeyng the power of these ruffians and wycked persons beare suche swindge, they stacke togeather, and determined to withstande them by force. The people therefore earnestly moued with anger, sette vppon them, and encountred with them in suche sorte, that the fight was great on both sides: in the streetes, in the market place, in the temple, and in the entraunce of the temple, tyll all the citie was fylled full of dead bodyes, and slayne men. For there was not so much as one streete, but there was some skyrmishes in it. The people at length gate the vpper hande of the ruffians, for they were eagerly set, and earnestly bent agaynst them. The seditious therefore seeyng them selues not able to make theyr partie good with the people, fledde euery man into

into the temple of the Lorde, shut it after them, and there remayned. But *Anani* the high priest, seeing the wicked to be fled to the temple, willed the people to cease their fighting with them in the holy temple of the Lorde, lest they shoulde pollute it with the blood and dead carkases of these wicked persons. The people therefore left of the fight. Then *Anani* beset the temple rounde about, with a fyre thousande of the best and pickedst men of the people, well armed all of them with iackes and sallettes, and aswell weaponed, with euery man a Swoorde, a Target, and a Speare or Pike, to keepe the temple, that they shoulde not come foorth. Moreouer, *Anani* cast in his mynde, that besides the inuadyng them in the temple, whiche were in no wyse seemely, it shoulde also be as great a damage, yf the people of the Lorde shoulde one riue and sticke another in the very temple. For these causes he sent Embassadours to *Iehochanan* the Galilean, chiefe captayne of the seditious and theeues, offeryng hym peace, but *Iehochanan* refused it. For the seditious had sent for the Edomites

mites to come and ayde them. The Edomites hadde ben euer from theyr fyrst begynnyng very hardy and valiaunt men, and warlike, yet were they subiect to the Iewes. For *Hircanus* king of *Iuda* hadde conquered them, and caused them to be circumcised, bindyng such of them as were the best warriours to this seruice, to stand in armes, and keepe watche and warde vppon the walles of Hierusalem day and nyght, and the rest of them to pay tribute to the Iewes.

Vpon a certayne night came.22.thousande of these Edomites, all good men of warre, agaynst Hierusalem. When *Anani* the hygh priest, and the people that were with hym, hearde the noyse of the Edomites armie, he went vppon the walles, and demaunded of them what they were, from whence they came, and whyther they woulde? They aunswered, We are Edomites, and came out of *Edomea* to visite the Lorde God and his temple, and to see in what case his people standeth: for this we come accordyng to our accustomed manner as euer heretofore. *Anani* aunswered, You are dis-

semblers, and not as your woordes doo shewe, neyther come ye to seeke God and his sanctuarie, nor yet to ayde his people, but rather to ỹ supportyng of *Iehochanan*, graunde captaine of theeues. Were it not better for you to assist the sanctuarie of God, then these sinfull seditious persons, that couet nothyng els then to laye waste the house of God, and to destroy his people? They in the most holy citie of God, doo shedde the blood of iust, godly, and innocent men: through whose wickednesse the Romanes haue the vpper hande vpon vs, because we haue ciuil warres at home with the seditious, and externall with the Romanes. Yea, the wickednesse of the seditious is growen so farre, that the most part of vs hadde rather be slayne of the Romanes, then of our brethren the Iewes. If so be ye be come to mayntayne them, ye shall vnderstande that ye offende our Lorde GOD greeuously, to helpe sinners and murderers, that treade the people of GOD vnder theyr feete, lyke as men treade Grapes in a wine presse, and make the temple of the Lorde a dwellyng place of manquel-

iers,

lers, and wycked persons. Ye say ye come to seeke the Lorde: howe is it then that ye are thus in armes after the maner of warre? Ye shall understande, we shutte not the gates of the towne because of you, lest you shoulde come in, after your accustomed manner: but because of your armour and weapons that you haue with you, whiche are instrumentes of destruction, a very vnmeete fashion to come and visite the Lorde with. You shoulde rather haue come with offeringes, sacrifices, confession, and prayse. Notwithstandyng, yf ye wyll enter into the towne for deuotion sake, ye are welcome: but ye must laye away your weapons, and so enter in peaceably. The Edomites answeared, We marueyle not a lytle at thee whiche art the hygh priest, our Lorde and Mediatour, and at the rest of the Priestes of the Lorde, with the Elders and Iudges of the people that be present with thee, and your wordes seeme straunge in our eares. For we understande you take vs for your enimies, and thereuppon you stoppe vs of our entraunce into the Citie, to

visite

bilite the Lord God after our accustomed maner. In that we be armed as ye obiect vnto vs: doo ye not knowe that *Vaspasian* draweth nygh to come to this holy citie? This we hearyng of, was the cause that we tooke our weapons with vs, to come to ayde you, and keepe the towne, as we haue been woont these many yeeres. But how shoulde ye geather this, that we come to support the wycked and seditious that be with you: when as from the first day that euer we and our fathers were circumcised, we neuer swarued from the lawe and commaundementes of the Lorde? Tell vs yf there be any commaundement in the lawe, that byddeth a man to strengthen and mayntayne the power of the wycked, to the whiche we are bounde to hearken, and to ayde these? God forbyd we shoulde doo this: for we all, both that be here, and the other Edomites also, be seruauntes of the Lorde and his people, to mayntayne and defende the lawe, the people, and the house of the Lorde. Whyles they were thus talkyng togeather, there rose vp a great cloude, and lyghtnynges

were

were seene with fyre, and darkenesse with myghtie thunder clappes, and shewres of hayle, that all that sawe it were wonderfully afrayde. Wherefore the people fled wholly, left not onely the walles, but *Anani* also: for they coulde not abide to tarrie any longer. But *Anani* tooke hart vnto him, and abyd it, to marke those horrible signes of heauen, whiche did appeare, that he might iudge what they betokened. And he gaue his iudgement in deed (but not according to the trueth) that the thunder and hayle with the darkenesse, signified Gods helpe, by the hope whereof they should defend the Sanctuarie of the Lord. And likewyse iudged all the Elders that were with him, without perceyuing that all these signes betokened the euilles that shoulde come vpon Hierusalem and al Israel.

When they that were shut in the Temple, perceyued that they that kepte the watche before the gate of the Temple, were fledde also for feare of the tempeste, they went and opened the doores of the Temple, and in that darkenesse, which although it was so great, that one coulde not see another for the thickenesse thereof, neyther

ther durst any of the towne once looke out of his doores, they were so afrayd of those terrible signes of the Element: yet came those desperate felowes, the seditious out of the Temple, vnewe towarde the walles without al feare, with sawes and other instrumentes, to cut a sunder the barres of the gates. And when the crashyng of the thunder and hayle was greatest, then laboured they hardest, in wrestyng a sunder the lockes and boltes of the gates, least they shoulde be perceiued. And euer when the thunder clap was past, then staied they and left of tyl it came agayne. Thus played they tyl they had broken and opened the gates, and let in the Edomites into the citie: who beyng once come in, wandred here and there for that night, deuysyng howe they might set vppon the citizens of the towne, and vtterly destroy them. They called out fyrst their confederates, that remayned in the temple, brought them thence, and ioyned altogether with the Edomites, swearyng one to another, that they shoulde be one people and one army. And foorthwith, beyng so confederated togeather, they slue the same

nyght

wygh. 8500. of the people of God, all good men of God, al good men of warre, beſides innumerable other, that they kylled of the common people. In the mornyng they layde handes on the rych men, haled them before iudges, and the .lxx. Elders, whiche otherwiſe be called *Sanhedrin*, whom they called togeather, and theyr wycked *Iehochanan* the Galilean, ſpake vnto them in this wyſe. Why condempne ye not theſe rych cobbes, that haue made a conſpiracie with the Romanes, and determine to betray this holy Citie into theyr handes, namely one *Sechariahu* a iuſt man, perfit godly, and vertuous, one that feared the Lorde, and loued both God and man: but for his ryches onely, whiche were very great, this *Iehochanan* Captayne of the ſeditious apprehended hym, wyllyng the Elders to condempne hym to death, for that he had ioyned with theyr enimies (as he ſayde) to betray the citie to them. The Prieſtes, Elders, and Iudges, hearing his woordes, and perceiuing that both he and the reſt of his bloody bande, deſyred no thing els then to make this man away, although they knewe hym to be moſt innocent:

nocent: they wept and sighed greatly. *Iehochanan* seeing them weepe for *Sechariahu*, and that they woulde not condempne hym, respecting his iustice and integritie: What quoth he do you begyn to mourne before there be any corse present? I would I shoulde neuer come where God hath to doo, but yf you order vs thus in your iudgmentes, ye shall be the fyrste that we wyll lay holde of, and we wyl sit in iudgement our selues, to discerne the matters of the people of God, accordyng as we thynke good. Then laying apart al shame, with an obstinate minde, the wicked sort hoysed vp *Sechariahu*, caryed him out of the place of iudgement, and brought hym vp to the top of a very high Towre at the East ende of the Towne, from whence they thrust hym downe headlong, and he dyed there at the walles syde in the vale of *Iehoschaphat*. The Priestes therefore were sore afrayde of theyr owne partes, and the Iudges also with the Elders, seeyng the wickednesse of *Iehochanan* and the rest of the seditious. For *Iehochanan* hadde geuen them warnyng and sayde, Except ye geue sentence vppon euery

man

man that we shall bryng vnto you, accordyng to our mindes, be ye assured, ye shal all of you goe the same way that *Sechariabu* is gone before you. After that, they apprehended a iust man and a riche, that was beloued of al the towne, whose name was *Gorinion*, surnamed valiant, and he was a valiant man in deede, most expert in the warres, thereto wise and wittie, and a man of a pure and perfite lyfe, one that was euer the formost in battayle, when so euer they hadde any conflict agaynst the Gentiles that besieged Hierusalem. And this was his accustomed manner: When the enimies marched to ioyne battel with the Iewes, he woulde runne vppon them with suche force, and make slaughter of them, that spyte of theyr hartes he would dryue them to retyre, and by that meanes his body was full of skarres, his face and head woonderfully mangled with the woundes that he hadde receyued in battayles that he had been in for the people of the Lorde. Yet nowe because he would not folowe that most cruell vyllaynes mynde *Iehochanan*, and take his parte, *Iehochanan* commaunded hym to be ap-

prehended and brought before hym, and when he was come, layde thus vnto hym, Make thy wyll, set thy house in a stay, and confesse thee selfe vnto the Lorde, for there is no way with thee but death. And so they leadde hym out of the Towne to kyl hym there, least there should be any busynesse about his death, yf they had put hym to death within the towne: For al the Citizens of Hierusalem loued him, and he likewyse loued them. When they were come to the place of execution, *Gorbion* fel downe afore them, and besought them with teares in this wyse, Seeyng ye haue so determined that ye wyll needes slea me, when as notwithstandyng I haue committed no cryme, nor any thyng offended, and that ye wyl in no wyse spare me, although I be innocent, as you knowe well ynough your selues: yet I beseeche you, let me obtayne this one thyng at your handes, that you wouldе doo so muche at the least wyse at my requeste, as to burye my body, other fauour I desyre not. They made hym answere, If thou hadst not spoken vnto vs thereof, we had thought to haue doone it, for so we

were

were determined with our selues. But nowe seeyng thou art so bolde as to demaunde this of vs, we wyll slea thee, but buriall gettest thou none, thy body shalbe cast foorth vnto the beastes of the earth & foules of the aire. *Gorinion* yet besought them to the contrary, vntyl the most cruel *Iehochanan* stroke hym, and slue hym, and after threwe out his body to the beastes of the fielde. This doone, they returned into the citie.

V*Aspasian* in the meane season drewe nygh Hierusalem, for he had pitched his tentes at Cesarea, where he releeued his armie, and payde his souldyers great wages: wherefore they taryed in that Citie many dayes. For when *Vaspasian* vnderstoode of the ciuil warres in Hierusalem, he sayde vnto his people, Let vs make no haste to besiege Hierusalem, tyll suche tyme as they haue slayne one another amongest them selues, and so at length theyr pryde wylbe pulled downe, when as they see them selues waste away with ciuil warres, hunger, and thyrst. For *Vaspasian* was a woonderfull polityke man in all feates of warres, and his

wyldeome neuer turned him to more commoditie, then in this deuise onely. So he soiourned at Cesarea with his men many dayes. In the meane season, the people of Hierusalem made warre vpon *Iebochanan* and his complices, vntyl innumerable of them were destroyed, some of them were slayne with swoordes, some the seditious stickt with short daggers. For certayne of the seditious caryed short daggers secretly vnder theyr garmentes, wherewith they woulde come sodaynly vppon an honest and iust man, and thrust hym to the hart, that he shoulde fall downe dead in the place without knowledge who stroke hym. So by this meanes, what with swoordes in open frayes, & what with daggers secretly, very many of the people were slayne, and farre moe that way, then by the Romanes, insomuche that nowe very few citizens were left alyue. Thus when *Iebochanan* had gotten the vpper hande of the Citie, he made an armie out of Hierusalem, to goe and take the cities that hadde made peace with *Vaſpaſian*: whiche they sacked and rased to the grounde, and whosoeuer they founde in them, Romanes or

Iewes,

Iewes, they slue them. Yea, *Iehochanan* went with them hym selfe to ayde them, spoylyng and carying away al the richesse that they founde in them. They tooke also the citie *Gerata*, that stoode beyonde Iordane, where as they remayned. Then the inhabitauntes of Hierusalē, both prieſtes, elders, and the reſt of the people, ſent Embaſſadours to *Vaſpaſian*, to deſire peace with hym, and ſuccours agaynſt *Iehochanan*, and his wicked rabble, whiche dayly in the towne slue very many of the people of God. The Citizens also of *Gerata* ſent Embaſſadours vnto *Vaſpaſian*, ſayeing, If thou wylt be Lorde ouer the lande of Iudea, and the citie of Hieruſalem, and deſireſt to aſſure the rule thereof, and eſtabliſhe it vnto thee: then hearken vnto our counſayle, and come vnto vs without delay, to delyuer vs from the handes of *Iehochanan*, and the wycked ſeditious perſons, that with all their myght endeuour to ſpoyle all our goodes, and to gette the dominion ouer vs, our wyues, and chyldren, to none other purpoſe, then by that meanes to deſtroy vs vtterly, that no remnaunt of vs ſhoulde be left. If ſo

be it thou wylt come, and valiauntly withstande them with thy power, we wyll also fight agaynst them within the towne, tyll they be al slayne, and then thou shalt be our Lorde. And that done, thou mayest goe to Hierusalem without any impediment or hinderaunce of any man, for they also of that citie desire the same, and would gladly become subiectes to the Romanes.

When as therfore *Vaspasian* heard the petitions of the citizens of *Gerara*, he toke his iourney thyther to succour them, and deferred to goe to Hierusalem. But *Iebochanan* hearde of his repayre, wherefore he slue the chiefe gouernour of *Gerara*, and gate hym out of the towne with his companions, and tooke them to theyr feete, determinyng to flee into a certayne wood. *Vaspasian* hauyng knowledge thereof, made out after them, sendyng one *Poligorus*, who ouertooke them, and made a great slaughter of them. And in his returne towarde *Gerara* vppon Iordane side, he lyght vppon muche people goeing to Hierusalem, that they myght escape togeather with the seditious. Then *Poligorus* droue backe vnto the

riuer,

riuer, where he slue thirtiene thousande of them, the rest leaped into Iordane, & were drowned, to the number of 92. thousande men, women, and chyldren, with muche cattell that were all drowned togeather in the riuer, in so much that the chanel of Iordane was so stuffed and stopt with dead bodyes, that the waters rose and ranne ouer the bankes here and there into the fieldes and playnes. Yet at the length the waters encreased, and bare the carkases downe the riuer, as farre as the Sea of *Sedom*, whiche is the Sea of pitche, otherwyse called the salt Sea, and al the bankes of Iordane lay full of dead bodyes. After this, *Vaspasian* tooke his iourney from thence, and went into the lande of *Edom*, where he wanne two strong cities, the one called *Lagarith*, the other *Cephar Toco*, and slue a tenne thousande of the people thereof, leadyng the rest away into bondage. From thence he dislodged, and came to a towne called *Chamah Gedi*, whiche he subdued. In this Citie were well syrynges of hotte waters, from whence the hotte bathes of *Tiberiah* haue theyr originall. The naturalll Philosophers

and Astronomers of that countrey, helde an opinion that these are the heades of all the horte welspringes in that whole countrey. Departyng from thence, he came to Samaria, and wanne it. Then repayred he agayne all the townes that he had subdued, and made vp their walles, placyng garisons therein, to aide him what time he shoulde beliege Hierusalem. That doone, he returned to Cesarea, to take muster of his whole armie, and prepared to goe to beliege Hierusalem. But in the meane season, came pursiuauntes from Rome, and brought hym woorde that *Nero* the Emperour was dead, and howe that as he was a huntyng in the countrey, the fyre of the Lorde came downe from heauen, and fell vpon hym, that he dyed of it. After whom raigned *Galba*, not one whole yeere: for afore it was fully ended, he was slayne by the noble men of Rome, and *Vitellius* created in his steade, a foole, yet a sore cruell man, muche geuen to drunkennesse, so that he was in all poyntes vnwoorthy of the Romane Empyre. The noble menne of Rome that were with *Vaspatian*, hearyng this, great-

ly

lye disoayned at that matter, and sayde, Was there neuer a noble man of Rome lefte to be placed in the Empyre, but ye must choose a drunken wine souffer? Why dyd ye not rather elect that mightie prince *Vaspasian* that is here with vs, a sage and a wyse man, thereto also most valiaunt, one that conquered many cities, and vanquished many nations, & those most fierce? What puissaunt kinges hath he subdued vnder the Romane Empyre? howe farre and wyde hath he enlarged the dominions of the Romanes? And nowe when as the Empyre ought to haue been bestowed vppon *Vaspasian*, or some one lyke vnto him, and none suche coulde be founde amongst ou, ye bestowed it vppon a foole, and a blowbole drunkarde, wherein ye haue doone very vndiscreetely. Well, the Empyre of Rome shall haue a better Emperour one day, and GOD say Amen. Whereupon the princes that were there, layde theyr heades togeather, and decreeed to proclayme *Vaspasian* Emperour. Therefore with one consent, they went vnto *Vaspasian*, and sayde vnto hym, Thou shalt be our head, for the Empyre

belongeth to suche a one: and thou shalt haue the dominion ouer vs. But *Vaspasian* refused to take it vpon hym, and woulde in no wyse consent vnto them. Notwithstandyng they compelled hym, and placed him vpon a throne of maiestie, settyng an imperiall crowne vppon his head: whiche he woulde haue put away, and pulled of with his hande, because he woulde not be Emperour. Wherefore the Romane captaynes drewe out theyr swoordes, and sayd, Thou shalt be Emperour, and raigne ouer vs, therefore refuse it not: yf thou doo, thou shalt dye vppon our swoordes. *Vaspasian* therefore seeyng hym selfe constrayned, beyng afrayde of his lyfe, he was content to suffer hym selfe to be proclaymed Emperour. Then all the armie was swoorne vnto hym, and he sate vppon the royall seate, as Emperour, and king of kynges.

THE ciuill warres at Hierusalem encreased more & more, and muche blood was shedde through the wickednesse of *Iochanan*, captayne of the theeues, a limbe of the deuyl, and through the cutthrote

murderers

murderers that were with hym, who had al euen swoorne the vtter destruction of the citie of the Loorde, and the deathes of his people.

There was also an other cutthroote ruffian, of a noble house in Iudea and Hierusalem, about the same time, called *Schimeon*, who beganne also to folowe *Iebochanans* manners in sleaying innocentes, and robbyng and reauyng in Hierusalem. For *Anani* the hygh priest had once appoynted hym prince and chiefe captayne of Hierusalem: and afterwardes fyndyng hym an enimie, banished him the citie. Wherefore *Schimeon* went and gate hym a rout of vnthriftes, murderers, and theeues, castyng in his minde and saying, Except I toyne mee selfe with suche good felowes, I shall neuer be able to be reuenged of *Anani* and his assistaunces that haue thus banished me out of Hierusalem into exile wrongfully, vnto my great dishonour. Shal I that haue been in suche estate, nowe be cast out of my dignitie, and be constrayned to wander here and there as a banished man? He went therefore through all the cities of Iudea and Galilee, causing

sing to be proclaymed in the streetes and market places, and sent his letters where he coulde not come hym selfe, in this manner and fourme: Who so euer listeth to be ridde from the bondage of his maister, or hath had any iniurie in his countrey, or what seruaunt so euer desireth to be set at libertie, or who so can not abyde the rule of his father or his maister, all that be in debate, and stande in feare of theyr creditours, or feare the Iewes for sheadyng any innocent blood, and therefore lurketh solitarily in woodes or mountaynes, yf there be any man that is accused of any notorious cryme, and in any daunger therefore: to be shorte, who so euer is disposed to robbe and reaue, to doo iniurie and wrong, to haunt whoores, to steale, to murder, to eate and dyynke at other mens coste, without labour of his handes: let hym resorte to me, I wyll delyuer hym from the yoke and daunger of the lawes, and wyll finde hym his fyll of booties and spoyles. There assembled vnto hym about twentie thousande men, all murderers, theeues, rebelles, lawelesse persons, wycked and seditious

seditious men. Then beganne *Schimeon* also to vexe the Israelites, to turne all vpside downe wheresoeuer he came. When the Citizens of Hierusalem, the Priestes, Elders, and *Anani* the high Priest, heard tydynges of *Schimeons* dispitefull wickednesse, howe he helde on styl oppressing the people of God, they were very pensyue, sayeing, Now will this felowe moze trouble vs then *Iebochanan*, he he neuer so cruell. They consulted therefore and agreed, secretely to sende a power agaynst hym, that myght sodaynly fall vppon hym, and ouerrunne him. Peraduenture (say they) they may slea hym, or take hym alyue, before his wickednesse growe to further inconuenience, and ioyne hym selfe with our foes: then shall they assayle vs both within the Towne and without. They made out therefore agaynst hym a great armie of Israelites and Iewes, with charrettes and horsemen, and footemen in great number, whiche came where the Campe lay, and founde hym in the Corne fieldes destroying of the grayne, pullyng downe of barnes, and burnyng all, both Corne and Olyue tree.

Then

Then the *Ierosolimites* diuided theyr armie, and set vpon *Schimeons* tentes sodenly, smote downe his tentes, and made a great slaughter vppon the seditious. But shortly after *Schimeon* gate the vpper hand of the people of God, for he came vppon them in the nyght season, and made a sore slaughter amongst them. Then they that remayned, tooke them selues to flyght towardes Hierusalem, and *Schimeon* pursued them, killing them vnto the hard gates of Hierusalem, so that many of them were slayne in the way, and very fewe escaped. After this, *Schimeon* went and mooued warre vppon the Edomites, to subdue them vnto hym selfe, whiche before were vnder the dominion of the *Ierosolimites*. And fyrst he came to the citie *Asa*, otherwyse called *Gaza*, for it was the first citie within the borders of Edome, as men come from Hierusalem. But the Edomites mette hym in the feelde in great number, and ioyned with hym, but neyther part had the victorie: wherefore at length they retyred both. Then was *Schimeon* in so great a rage when as he coulde not ouercome these Edomites,

mites, that he wyght hym selfe out of his lyse. So he cessed fightyng a whyle, and encamped him selfe in the borders of the lande of Edome, ryght agaynst it, and there abode, thynkyng to set vpon them at an other tyme.

And as he was deuisyng howe to order all thynges, there came vnto hym an Edomite called Iacob, one of the chiefest men among them, and a warryour. He hearyng of *Schimeons* proclamation, was mooued to come and enter in league with hym, and thereuppon sayd vnto hym, Neuer let it discomfort thee that thou couldest not ouercome the Edomites at the fyrst battayle. If thou wylt be ruled by my counsell, thou shalt wynne all the Cities in the whole lande, and I wyl deliuer them into thy handes. *Schimeon* desyred to knowe howe: therefore sayde he, let vs heare thy counsell, and shewe vs howe it may be brought about, and when it is come to passe, then wyll we honour thee, and reward thee accordyngly. Iacob sayde, Geue me the one halfe of thyne armie, whiche I wyl leade with me into an ambushe: then shalt

thou

thou in the mornyng betymes set thy men in aray against the Edomites for a stale, and when thou shalt perceyue them come agaynst thee, then make as though thou fleddest, vntyl thou hast staled them out of the towne, into the fieldes to pursue thee. Then wyll I with my men come out of our ambush, and make speede to the gates, where we shal kyll the warders, and sodenly enter the towne, lykewyse kyl al that we fynde there, and set vp a flagge vpon the Towre of the Towne. Then when the Edomites shall see that, they? hartes wyll be dead for sorowe: then mayest thou turne agayne vppon them, and beate them downe at thy pleasure. Or yf thou lyke not this deuice, heare yet an other way. I haue been a captaine amongst them a long whyle, therefore I wyll returne in the nyght season into the Towne: yf the watche examyne me from whence I come, I wyl tell them I come from *Schimeons* Campe, whyther I went as a spye. Then wyll I goe to? the elders of the towne, and wyll them to let me haue a company of the best souldyers: and I wyl bryng *Schimeon*

into

into theyr handes, yf he set vpon vs againe. For I haue viewed his campe, & his power, and vnderstande that he entendes to moyowe to entermeddle with vs, whiche thou shalt doo in deede. And when thou seest me to issue out against thee, thou shalt set thy staffe in the rest, and come towards me, then wyl I take me to flyght, and cast a feare in the Edomites hartes, that they shall flee also, whiche doone, thou mayest pursue to slea them at thy pleasure, ouercome them, and enter the towne: Then that towne great Asa once taken, thou shalt quickly winne all the rest. When *Schimeon* had hearde this, he went and delyberated with his owne counsayle, and they lykt the last deuise best: wherefore that they concluded vpon. So Iacob the Edomite returned by nyght to Asa, and declared to the auncientes of the towne howe he hadde been in *Schimeons* campe, and had viewed his armie, whereby he had conceyued good hope, that he shoulde delyuer *Schimeon* into theyr handes shortly. The Elders therefore made hym graunde Captayne, and chiefe of all theyr menne of warre, charging euery man in

this wyse. For as much as none of you are so expert in the knowledge of warfare as is Iacob, therfore behoueth it you to follow him in all thynges: if he set forward, set ye forwarde, whereas he pitcheth his tent, pytch ye also, yf he stay, stay ye, when as he fleeth, flee ye, to be short, when he returneth, then returne ye, and go not one heare breadth from that that he shall commaund you, neyther one way nor other. Vppon the next morowe, *Schimeon* issued out of his campe with all his armie: and vppon that assembled Iacob his men, and went out to meete hym. But when they came at the poynt redy to ioyne, and *Schimeon* with his company hadde charged theyr staues agaynst them, by and by Iacob left the fielde, turned his backe and fled, and the chiefe souldyers that were about hym, fled with hym. The rest of the people seeing theyr captaine flee, they toke them selues lykewyse to flyght euery man: then *Schimeon* pursuing, made a great slaughter of them, and wanne the Towne, brynging them vnder his subiection. And when he had sacked the houses of them that were slayne of the

Edo-

Edomites, and spoyled theyr goodes, whiche was very muche: the rest that he toke ypploners and kept alyue, he made peace withal, and ioyned them vnto his owne campe. After that he departed from thence, accompanied with fourtie thoulande good fighting men, part Edomites, and part Iewes, and came to *Chebron*, whiche he wanne, and destroyed all theyr grayne, and corne feeldes. Yet afterwards he repayred theyr walles, and such of them as were left alyue, made peace with *Schimeon*, who receiued them into league with hym, and they became his men, and followed hym in his warres. So he dislodged from thence with his whole armie, whiche by the accession of the *Chebronites*, was nowe woonderfully encreased, and determined to inuade Hierusalem. And when he came nigh the citie, he ranged here and there, destroying the fruites that were vppon the grounde, and also theyr corne. Captayne *Iebochanan* hauyng intelligence of *Schimeons* comming to beliege the towne, and howe he had destroyed the feeldes: thought to haue gone out of Hierusalem,

and to fight with hym, but he durſt not, for his ſpyes had tolde hym that he ſhould not be able to ouercome hym, he had ſo puiſſaunt an armie, and ſo wel apointed. Yet neuerthelelſe he iſſued out, and lay in an ambuſh for *Schimeon*. In the meane ſpace by chaunce *Schimeons* wyfe (that was fled out of Hieruſalem with her men and women ſeruauntes towarde her huſbande, for feare leaſt ſhe ſhoulde be ſlayne for her huſbandes ſake, yf ſhe ſhoulde haue tarryed at Hieruſalem:) paſſed by where he lay in his ambuſhe. Her he tooke and brought agayne to Hieruſaleu, not a litle proude of ſuche a pray, thynkyng nowe we ſhall haue *Schimeon* at our pleaſure, ſeeyng we haue his wyfe our pryſoner: he loueth her ſo entyerly, that he wyll doo for her ſake whatſoeuer we wyll haue hym. This came to *Schimeons* eare, who had taken at that tyme many of *Iebochanans* menne, and cutte of theyr ryght handes, ſendyng them with ſuche ſhame to Hieruſalem to theyr maiſter. He ſent moreouer Embaſſadours to *Iebochanan*, wyllyng hym to ſende hym his wyfe, in ſuche ſorte that ſhe might come

to

to hym with all that was hers: or yf he refused to doo it, he should be the extreemelier handeled, for he woulde take the towne or it were long, and to *Iehochanans* shame cut of the handes and legges of all them that dyd inhabite it. *Iehochanan* hearyng this, was sore afrayde, and all they that were with hym, and therfore they sent him his wyfe, wherevpon *Schimeon* kept hym within the towne. And as *Schimeon* played the tyraunt without, so likewise did *Iehochanan* within. For *Iehochanans* souldiours rauished the Israelites wyues, and shedde innocent blood. Shortly after *Schimeon* left the towne for a space, and returned into Edomea, for he had worde that the men of most power, and the rychest sort of that countrey rebelled. Wherevppon he sacked and spoyled all the townes of Edomea, and left them nothyng: insomuche that he was become very ryche, and then returned to Hierusalem, bryngyng the Edomites wholly with hym, that were meete for the warre: and many of the Iewes resorted vnto hym also, and with his power he besieged Hierusalem, euen at the

harde gates. Yet the tyrannie of *Iehochanan* and his complices ceassed not, but increased more and more daily in Hierusalem, insomuche that they taught the citizens of Hierusalem to murder their neighbours, and to commit adulterie with their wyues: by whiche meanes fornication was ryfe and common in the citie. Yea, many of the people and youth shaued their beardes, letting their heare of their heades growe, and accompanied them selues with women, that thereby they myght exercise their adulterie the safer, and not be espied, whiche sinne dyd wonderfully defyle the towne of Hierusalem, and without doubt furthered the desolation thereon. The gates also of the towne were closed vp, that no man myght goe in nor out. And who so went out, fell into the handes of *Schimeon*, and was slayne: they that taried within, were constrayned to see before their faces, their shame in euery streete and corner. And yf any man founde any fault, he was slayne strayght by *Iehochanan* the most cruell Captayne of the seditious rebelles. The Citizens there-

fore

foꝛe seeyng the tyꝛannie of *Iehochanan* to be without measure, they assembled altogeather, and encountred with *Iehochanan*, and were slayne a woonderful soꝛt of them in that conflict. And except the Edomites that were fled to Hierusalem foꝛ the tyrannie of *Schimeon* had succoured the citizens, the whole people of Hierusalem had been vterly destroyed, and slayne euery mothers sonne by *Iehochanan*, his power was so great. Then *Anani* the high priest, and the other priestes, with the auncient, faythfull, and sages, and the rest of the people of Hierusalem, seeyng the wyckednesse of *Iehochanan*, and that they coulde not suffer it any longer, consulted togeather to delyuer vp the towne to *Schimeon*, to bryng hym in, and make him their kyng, to helpe them agaynst *Iehochanan*, whom they tooke to be farre moꝛe wycked then *Schimeon*, hoppyng that it mygbt come to passe, that *Schimeon* shoulde slea *Iehochanan* at length. They sent thereforꝛe *Amittai* the priest, to *Schimeon* to bryng hym into the towne. But *Schimeon* craftyly refused it, saying, What shoulde I come into the

towne to you that hate me, and of late banished me your towne. Yet they ceassed not so, but sent the same *Amittai* to him again, to entreate him in the name of all the people to come into the citie. And by this meanes, vppon a certayne nyght appoynted, he entred into Hierusalem with his whole armie. Notwithstandyng, he was no sooner within the towne, but he brake his promise and league that he had made with the citizens, and whereas he hadde promised to succour them and ayde them, nowe he was altered and became their enimie, ioynyng him selfe with *Iehochanan*. And they two rebelles raigned in the Citie of Hierusalem by course, one one Moneth, and another another. So where before *Schimeons* commyng, they thought muche to beare the yoke and oppression of one seditious person: nowe were they constrayned to holde downe theyr shoulders, and beare the yoke of two. Yet within a fewe dayes after, there fell a variaunce and discorde betweene *Iehochanan* and *Schimeon*, about *Eleasar* priest, the sonne of *Anani* the hygh priest. This *Eleasar* was the begin-

beginner and first sower of sedition amongest the Israelites, whom *Schimeon* would nowe haue put to death, to be wroken of his father that banished him out of Hierusalem: but *Iebochanan* tooke *Eleasars* part, and defended hym. For *Eleasar* was alwayes *Iebochanans* freende, and ayded hym. His father was high priest, and bare a great rule in Hierusalem, wherefore *Eleasar* was of great estimation and authoritie with the elders, so that they durst not reprehende him, and his father also looked negligently vnto him, & let hym doo what he lyst, because he had no mo sonnes but hym. So he was the first that assembled noughtie persons togeather, and held euer on *Iebochanans* side, from his first commyng to Hierusalem. And for his sake fell diuision and dissention betweene *Iebochanan* and *Schimeon*, so that they became enimies, and warred the one vppon the other euer after, as we shall declare hereafter.

IN this whyle *Vaspasian* hadde sent *Antonie* and *Mankinus* (two noble men, and of his counsell) to Rome a-

gaynſt *Vitellius*, that they myght make hym out of the way, and then woulde he come to Rome to receyue the imperiall crowne there. Thoſe two captaynes went therefore and rayſed an armie, by whoſe ayde they ſet vpon *Vitellius*, and ſlue hym, not without muche adoo: for there were ſlaine that day at Rome. 80. M. good men of warre. When *Vaſpaſian* had worde that he was diſpatched, he made ſpede to Rome to his coronation, diuiding firſt his armie in two partes, whereof he tooke the one with him to Rome, as a ſafegarde for him ſelfe what ſo euer ſhoulde happen, and the other he left with *Titus* his ſonne, to beſiege Hieruſalem withall. So departyng, he left his ſonne *Titus* at *Alexandria*, commaunding him to remayne there, tyl ſuche time as he ſhoulde ſignifie vnto him otherwyſe by his letters, and ſhewe hym what he ſhoulde do, and that in no wiſe he ſhould attempt the ſiege of Hieruſalem in the meane ſpace. *Titus* anſwered, I ſhal doo deare father accordyng vnto your commaundement, for to you it belongeth to commaunde, and to me to obey. *Vaſpaſian* toke with hym king *Agrippas* & *Munabas*

his

his sonne: for he feared lest they would rebell, and mee *Ioseph* priest also and prisoner fast bounde in chaynes, for so had his counsell moued hym, saying, We can not say the contrary, but that we haue founde no signe of rebellion in *Ioseph* hytherto, neyther thinke we that he hath gone about any: but who can tell when we are gone hence, whether he wyl flee to Hierusalem, and helpe to set them at vnitie & concorde, then they make hym theyr kyng, and after he be the sorer enimie vnto vs. Besides this, you shall haue neede of hym in this iourney, he beyng a man of such great prudence and wysedome, that who so euer followeth his counsell, shall hyng his matters to good and fortunate succesle. *Vaspasian* thought their aduise good, & tooke me prisoner with him, togeather with king *Agrippas* and his sonne, albeit they hadde no iron vpon them, neither of hand nor foote, but only had their kepers appointed them, that they shoulde not steppe aside. And as *Vaspasian* drue nygh Rome, all the citizens came forth to meete him, and receyued hym with great ioye and myghtie shewes. Then commaunded he me to

be

be put in prison, but *Agrippas* & his sonne be let goe at libertie. The next day, assembled all the Senate of Rome, to create *Vaspasian* Emperour, after the manner of the Romanes, with whom was *Agrippas* and his sonne. I also entreated the Jayler to let me haue keepers with me, and so to bryng me to the place where he shoulde be crowned and created *Cæsar*: whiche the Jaylour graunted me, & went with me him selfe to the place, and brought me where I myght see all that was done. Within fewe dayes after, *Vaspasian* tooke displeasure with *Agrippas*, vpon the information of certayne euyll disposed persons that hadde slaundered hym, and perswaded *Vaspasian* that he went about to rebell, and howe he hadde sent letters to Hierusalem, concernyng the same matters. Wherefore *Vaspasian* put both hym and his sonne *Munabas* to death. This befell three yeeres and a halfe before the destruction of Hierusalem. Moreouer, before this deede, the continuall sacrifice ceassed, for a. M. CC. and nientie dayes, as it is written in Daniel. Chap. 12. *And from the tyme that the continuall sacri-*

fice

fice shalbe taken away, and abomination shalbe put into desolation, a thousand, 290. daies.
The same yeere and moneth that *Agrippas* was put to death, GOD moued the mynde of *Vaspasian* to remember me with his mercie, wherefore he commaunded that I shoulde be fetched out of prison, and brought to his presence. And as I stoode in irons before hym, *Cæsar* bad me welcome, and spake comfortably vnto me, sayeing, Thou knowest very well that I haue euer loued thee from the day I first sawe thee, and although I haue kept thee continualy in durraunce, doo not thynke I dyd it of any euyl wyll or malice towards thee, but rather thou maiest perswade thee selfe, I dyd it least the Romane Princes shoulde disdayne or enuie thee, and say, See here is the felowe, that in our warres hath endomaged vs so greatly, now goeth he checkmate with vs, in as great fauour as we, let vs kyll him, and put hym out of the way. But my friende Ioseph, be thou of good cheere, I wyll deliuer thee from these iron bondes, and thou shalt be with me in no worse ease, then as one of my chiefe Princes. And I wyll

sende

sende thee into Jewrie to my sonne *Titus*, to whom thou shalt be as a father and a counsaylour. Thou knowest, *Titus* was he that tooke pitie on thee, and woulde not suffer thee to be put to death. Yea, he hath sundry tymes moued me to release thee of thy bondes, and to honour thee, whiche I haue deferred to doo, onely for this cause that I shewed thee. I made hym answeare, But howe can I be quiet or in suretie of my lyfe, as long as I am in thy company and thy sonnes, seeyng *Agrippas* and his sonne were incontinently put to death by your *Cæsar* answered, Hold thy peace Joseph, I neuer loked for any goodnesse of *Agrippas* and his sonne. Thou knowest not what they hadde wrought agaynst my maiestie, and how they went about to rebel. Thou hast borne their bones with thy handes. Doest thou not knowe howe I honoured hym and his sonne in Jewrie, howe I woulde not suffer myne armie to annoy any of his cities? I answeared. Yes, I knowe it was so, as your maiestie sayth. Then sayd he, But for al this hath *Agrippas* requyted me agayne with euyll. For what tyme as the no-

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bles of Rome in Iewrie went about to make me Emperour, thynkyng me somewhat more meete to rule the empyre then *Vitellius*, *Agrippas* perſwaded with them that they ſhould not make me Emperour, affyrmyng that there was nothyng in me worthie wherefore they ſhoulde promote me to that dignitie. And after when he came to Rome, he went from one Biſhop to another, and cauſed them to goe to the hygh Byſhop, to accuſe me of ſuch crimes as in my conſcience I knewe nothyng at all. By this I perceyued that *Agrippas* hart was full of rancour and rebellion, and therefore I iudged hym to death. *For where as wyckednes is, there is it meete that condigne puniſhment ſhoulde not be lacking.* And I put his ſonne to death lykewyſe. *For the ſonne of a traytour ought not to lyue vpon the earth, becauſe that in his hart remayneth the woorke of his father, beyng conceaued and borne of a rebellious ſeede.* But I haue founde thee alwayes faythful and true, and therefore I commende my ſonne to thy wyſedome. With this, he commaunded my irons to be taken away from me: and beyng releaſed and

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at libertie, he set me honourable among the Princes and Senatours. Then sayde I vnto him, Is not this a great dishonour vnto me, that I should be delyuered from my bondes, and neuertheles my countreymen that be with me to be kept in prysons styl? Nowe therefore yf I haue found fauour in thy sight, and yf thou wylt doo any thyng at my suite, loose the bondes likewise of al the rest of the Israelites that be with me: set them at libertie also, and thou shalt be assured that I wyl be thy faythful counsaylour whyle my lyfe lasteth, and an enimie to thy foes, to make warre vppon them that assayle thee.

Vaspasian graunted Ioseph his request, and willed them to be set at libertie, as many as were prysoners with Ioseph. Shortly after sent he Ioseph to his sonne *Titus*, that abode at that present at *Alexandria* in Egypt, to whom he writte concernyng Ioseph in this wyse. I sende vnto thee here (my beloued sonne) Ioseph, a Prince of the Iewes, a man of experyence, trayned in warre, in whom is great wisdome: he shalbe thy father and faithful counsaylour, thou shalt not doo

against

agaynst his counsell, neyther one way nor other, for he is a wyse man. Wherefore thou shalt reuerence and honour hym accordyng as he is worthy, for the Lorde his GOD is with hym, and beleeue not rashly any man, that shall defame *Ioseph* vnto thee. Yea, rather put hym to death straightway, that wyll accuse hym: for *Ioseph* is a faythfull man, and a good counceilour, and who so is ruled by his counsel, shal haue prosperous successe in that he goeth about. Therefore when *Ioseph* shall come vnto thee, after he hath refreshed hym selfe a fewe daies of his labours and trauayles of the Sea: then shalt thou prepare thyne expedition agaynst Hierusalem, to besiege it. And yf the Iewes receyue thee peaceably, and wyll submitte them selues vnder the Romane Empire: then beware thou endamage them in nothyng, but rather repayre theyr cities, and let them be free frō al tribute for the space of two yeeres, yet on this condition, that thyrle euery yeere they set a flag with the armes of the Romanes vpon their walles, that is to say, at theyr three solempne feastes, when as al the Israelites are wont

to reſort to Hieruſalem, to appeare before the Lorde theyr GOD. Moreouer, they ſhall offer for vs euery feaſt, a ſacrifice vpon the moſt holy aulter that is in Hieruſalem. And yf they refuſe to make peace with thee, thou ſhalt vtterly raſe theyr Townes, and who ſo euer is left alyue, and eſcape the ſwoorde, thoſe ſhalt thou leade away captyue. If ſo be they deſyre to haue *Ioſeph* to be theyr kyng, we are content therewith. In any wyſe remember to be ruled by *Ioſephes* counſell, he ſhalbe thy father, and thou his ſonne. After this, *Ioſeph* departed from Rome, and came to *Alexandria* to *Titus*, who hearyng of *Ioſephes* arryuall, was wonderous gladde, and al the auncient and wyſe men with hym. For *Ioſeph* was ful of the ſpirite of wyſedome, vnderſtandyng, counſayle, valiauntneſſe, knowledge, and feare of God. Wherefore he went forth to meete hym, accompanied with the Captaynes of the Romanes armie, and receyued hym with great honour. Then *Ioſeph* delyuered to *Titus*, his fathers letters: Whiche *Titus* hauyng read, ſayde vnto *Ioſeph*. Whatſoe-

uer

uer my father hath written in these letters, I would haue doone no lesse by mine owne accorde: but now that my father admonysheth me of the same, I ought to doo it the more. Wherefore remaine here with me, and I wyll be thy sonne, and thou shalt be my father, to rule and gouern me with thy counsayle. So *Ioseph* abode with *Titus* at *Alexandria* a whole moneth after he came from Rome. Then consulted they togeather to goe to Hierusalem and beseige it, for *Ioseph* vnderstoode well penough, *that this came of the Lorde, and that his woorde coulde not be letted nor hindered.* *Titus* therefore and *Ioseph* with hym, departed from *Alexanaria* with all theyr armie, and pitched theyr tentes at *Nicopolis*: from thence they came by water to *Thanisa*, so foorth to *Iraclea*, and leauyng that, came to *Pelisis*. From thence they trauailed through the desart to *Baale Ianim*, after that, to *Dicron*, so to *Gaza*, next to *Askalon*, then to *Iabnam*, after to *Iapho*, and so to *Cesarea*. In these iourneyes he wanne *Asam*, *Askalon*, and *Iapho*, with all theyr Townes and Castles lying about them.

The fyrſt yeere of the raigne of *Vaſpaſian*, the tenth moneth and ſeuenth day
December. of the ſame, came *Titus* with *Ioſeph* and his armie to *Ceſarea*, a famous citie, built by kyng Herode. In this citie he ſoiourned vntyl his whole hoaſt were come togeather, aſwell of Romanes, as of other nations that were vnder the dominion of the Romanes, and came to ayde them in the ſiege of Hieruſalem. Therefore *Titus* armie was woonderful huge and puiſſaunt, wherewith he abode at *Ceſarea*, tyll the cold of wynter was paſt, and the mo-
July. neth of *Aſ* drew nigh. The ſame yeere the ciuyl warres grewe and encreaſed in Hieruſalem, for the Citizens ſlue one another without any truice, reſt, or quietneſſe, no not in winter, when as warres were wont to ceaſſe, but ſommer and winter both, the warres neuer ſtynted betweene *Schimeon*, *Iebochanan*, and *Eleaſar*. For the Lord the ſame yeere had ſent amongeſt them of Hieruſalem, a turneſicke ſpirite of gyddineſſe, that the people were diuided into three partes: whereof the fyrſt and beſt folowed *Anani* the Prieſt, who at that tyme had ſtayned, vnhalowed, and ſuſpended

ſuſpended his office of prieſthood. Another part folowed ſeditious *Iehochanan*: the thyrde, moſt cruell *Schimeon*. So that in the myddeſt of Hieruſalem was ciuyll warres, and without the Romanes armie made roades from *Ceſarea*, euen to Hieruſalem: by the meanes whereof, no man durſt goe foorth, for feare leſt he ſhould fall into the enimies handes, nor enter into the towne to bryng any neceſſaries thyther. *Anani* beyng a perfect godly man, and ſeeyng the common weale of Hieruſalem to be gouerned by the pleaſure of the ſeditious, gaue ouer his thyrde part that ſtacke to hym, to *Eleaſar* his ſonne, whiche was the firſt auctheur of ſedition, and he that gaue the firſt occaſion, that was cauſe alſo of al the miſchiefe that befel in Hieruſalem, and in the whole land of *Iudea*. For he beganne a conſpiracie agaynſt the Romane gariſons, and prouoked Iſrael to rebel agaynſt the Romanes, and to lay handes vpon them. Wherefore there aſſembled vnto ſeditious *Eleaſar*, *Iebudah*, *Chezron*, *Schimeon*, and *Chiſkiabu*, young men of the nobles of Hieruſalem, *Eleaſar* with his company tooke the tem-

ple, and the courtes about it, appoyntyng of his men, some to be spyes, some to kepe watche and warde about the temple of the Lorde. But *Iebochanan*, who because of the great resort of people vnto hym, was stronger then *Eleasar*: he tooke the market place and streetes, the lower part of the citie. Then *Schimeon* the *Ierosolimite* tooke the hyghest part of the towne, wherby his men annoyed *Iebochanans* part sore with slynges and crosselebowes. Betweene these three there was most cruell battayle in Hierusalem, for the space of foure dayes, without ceassing or any breathyng, and euery day were very many slayne, so that the blood of the Iewes that were slayne, ranne euery where abundauntly through the market place & streetes, yea euen to the temple of the Lorde, lyke vnto a floodde that had come of great shoures: and vnto the thresholdes of the gates of the temple, the dead bodyes ouerwhelmed one another by heapes, for no man buried them. *Iebochanan* hauyng the myddle part of the towne, had *Schimeon* on the one syde hym, and *Eleasar* on the other. But *Schimeon* had the best place, from whence

whence he myght anoy both *Iehochanan* and *Eleasar*. *Eleasar* did also what he could to endomage *Schimeon*. And *Iehochanan* that was in the myddest, encombred them both, notwithstandyng to lytle purpose. For *Schimeons* company flang stones, and shot at them sore: but when as *Iehochanans* part flang likewyse at them, ẏ stones rebounded agayne vppon them selues. Thus amongest these three, the battayle was sore, and encreased euery day, that all men were in great terrour and feare therof. Then assembled to the temple muche people of the priestes and elders, beseechyng these intestiue and domesticall enimies, not to pollute and defile the temple with their slaughters, and were almost all slayne for their labour. The same day was slayne the priest *Anani*, and *Iosua* a priest, both of the chiefest priestes, and *Sechariahu* the most faythfull prophete of the Lorde. Then hadde the continuall sacrifice ceassed sixe and thyrtie dayes: for euer vntyll that tyme, was there some good men or other at Hierusalem, that offered alwaye Sacrifice to the Lorde. But nowe when they woulde

haue continued it, and the priestes layd the sacrifices vppon the aulter, the seditious woulde runne vppon them and kyll them, that the priestes bodyes and theyr cattell that they woulde haue sacrificed, shoulde all fall dead to the ground togeather. They that resorted also out of the countrey of Hierusalem for deuocions sake, the seditious slue and vtterly destroyed them, that almost no one of them was lefte alyue. Moreouer, the dead bodyes of men lay cast in the temple, and that without number trode vnder the feete: Yea, the dead body of the priest that was offeryng sacrifice, lay vpon the earth togeather with his offeryng. And when any man woulde offer any sacrifice, straightway one or other of the seditious would step to him and kyl hym, that the blood of the sacrifice and sacrificer should be mingled togeather. Insomuche that the pauement of the temple, beyng all of Marble, was made so slipperie with the blood and fatte of them that were slayne, that no man coulde goe vppon it without fallyng. And the priest shoulde no sooner laye hande on the sacrifice, but he was slayne, and

straight

straygħt an other dead body shoulde fall vppon hym, straunger or other, they spared none. So thus the dead bodyes of the good and bad, cleane and vncleane, wycked and vertuous, theefe and true man, lay one vpon another, and their blood mixte togeather in the myddest of the temple, without respect of any man, what degree or condition so euer he were of. Wherefore the fight and slaughter waxt great, both in the towne and in the temple. For whomsoeuer the seditious ouercame, they sette fire on their houses also: Whereby the fyre tooke into the great mens houses that were nygh the temple, and into the store houses, whereas agaynst tymes of necessitie and besiegynges of the towne, were layde vp in store, corne, wine, and oyle, to the number of a thousande and foure hundred store houses, all fylde full of victuales. For the elders and other godly men, what tyme as *Vaspasian* was in Galilee, they made vp the doores of those garner houses, and layde in victualles into them, sufficient for two hundred thousande men for twentie yeeres, and nowe in this

one battayle of the seditious, they were
brent euery one sticke and stone, whiche
was a speedy cause of famine and hunger
in Hierusalem. At the same tyme also the
seditious pulled downe, and raced all the
fayre houses, and goodly buyldynges, that
there shoulde be no monument of any no-
ble house left to any of the citizens of Hie-
rusalem. So this you see at that tyme
the Lorde visited the citizens of Hie-
salem with foure kynde of plagues,
swoorde, pestilence, hunger, and fyre: be-
sides this, a fyft also was added, the ruine
and decay of all beautifull and gorgious
buyldynges. And whereseuer a man tur-
ned hym, there was nothyng but desolati-
on, pollution (namely of the temple and all
holy thynges) vproares, without all rest
and refuge, no helpe, no succour, but
euery corner of Hierusalem was full of
howlyng and yellyng, waylyng and
weepyng, sobbyng and sighing of wo-
men and chyldren. Here shoulde ye heare
the roaring and groning of wounded men,
not yet thrugh dead: there the mourning
and lamentation for the elders that then
were slayne by the seditious: ponder chyl-

dren

dren crying out for hunger: To be short, most sorowfull oppression of them that lyued doone by the seditious. Suche voyces were made euery where, that happy and fortunate was he that before this day dyed: and vnhappy and in a woful case were all suche as remayned alyue to see this day. All these thynges when I *Ioseph* hearde tydynges of, I tare my beard with my handes, and cast ashes vpon my head, sitting in great sorowe vpon the ground, bewaylyng the miserie and calamitie of Hierusalem.

AND this lamentation made *Ioseph* vpon Hierusalem: How is the holy Citie (quoth he) layde waste, that was woont to be more happy and more renowned, that all the prouinces vppon the earth? Howe is the Citie that was heretofore in suche hyghnesse and dignitie, nowe brought vnder the foote, thorowe the sonnes of the Citizens thereof? whereas sometyme was the dwellyng place of the faythfull, nowe beare rule there suche men as prouoke and styrre Gods wrath agaynst it, and turne it away

waye from their GOD, walkyng it as theeues. In the whiche, sometyme remayned the bryghtnesse of the Godhead, it is nowe become a by woorde and a mocking stocke to the enimies, replenished with blood of wounded and slayne men. In steede of myrth, gladnesse, reioycyng, harpes, and psalteries: is sorowe, sighing, hart breakes, mourning, and penfulnesse commen in place. Euen as heretofore the priestes executed the seruice of the Lorde in offeryng sacrifices: so lykewyse nowe seditious persons murder godly and faythfull menne. Where was woont to be the dwellyng place of most wyse and prudent menne: nowe is it made a common hostry of wycked murderers and theeues. O Lorde GOD of Israel, haue not angelles in tyme past come downe from heauen to earth to fight thy battayles? haue not the floodes of the Seas persecuted them that persecuted thee? hath not the earth swalowed vp them that despised thee? and the windes scattered them a sunder that made insurrections agaynst thee? and thunder from heauen destroyed thyne enimies? and starres

haue

haue fought agaynſt thy foes? What meanes this therefore, and howe commeth it to paſſe, that thou hydeſt thy face from vs? to whom haſt thou betaken the sheepe of thy paſture? Looke vpon vs our GOD, and behold thy people and inheritaunce, that thou broughteſt out of Egypt with a mighty power, and a ſtrong hand: with woonders and ſignes, leadyng them vntyl this day in thy faith, take pitie vpon them in thy mercy, and extende not thy wrath againſt thy ſeruantes.

Where art thou Moſes the ſonne of *Amram*? ſtande vp and ſee thy people and flocke of sheepe, whiche thou fedeſt all thy lyfe with thy wyſedome: ſee howe Wolues and Lions teare them: ſee howe the Iſraelites are become foes of theyr owne lyues and ſoules: Yea waſters and deſtroyers are ſprong vp of theyr owne ſelues. Behold the people of God, for whoſe ſake thou lyfteſt vp thy ſtaffe ouer the Sea, wherewith thou ſtruckeſt and diuideſt it, that it was made drie grounde, ſo that the Iſraelites paſſed through, and eſcaped theyr enimies. Remember thy prayer

when

when as in tyme of famyne and lacke of foode, thou obtaynedst for them meate from heauen, and at the same tyme when they were weery of theyr lyues for thyrst, thou broughtest water out of the most hard rocke. Come forth *Aaron* most holy priest of God, that dydst put thy selfe betweene the lyuyng and the dead, to turne away the plague from Israel, and strokest the destroyer that he shoulde not come nygh the lyuyng. Aryse out of thy graue thou *Phinees*, that mooued with such feruencie, dydst reuenge the glory and maiestie of the Lorde GOD of Israel. Come and runne through these seditious in thy furie, whiche murder the people of GOD and his Priestes. Awake thou *Iosua*, that dyddest throwe downe the walles of *Iericho* with the sound and shoute of thy trumpettes that the holy priestes held in theyr handes. Come nowe, and see thy people that thou madest to enherite many nations, and to conquere moste puissaunt kynges, howe they kyll one another, howe they further and helpe forwarde the idolater to rule and haue the dominion of thy holy lande, that thou gauest thy people

Iſrael to enherite . Why ſleepeſt thou Kyng Dauid, awake and come with the ſounde of thy Plalterie and Harpe, to ſing the holy Plalmes . Aſke account of thy ſweete wooꝛdes that are ceaſſed from the mouthes of this people , and out of all mens mouthes , becauſe of the malitiouſneſſe thereof . See howe theyꝛ Pꝛinces be tranſtourned into enimies and deſtropers : and doo not as thou dydſt (good Kyng Dauid) that dyddeſt geue thyne owne lyfe foꝛ theyꝛs, ſayeing, *Let thy hande, O Lorde, be turned againſt me, and againſt the houſe of my father , and doo not fall vppon thy people to deſtroye them.* Where art thou *Eliſeus?* come and ſee what thou canſt doo, yf thou canſt reſcue the remnaunt of Iſrael , and fynde them any gappe to ſcape at . Dydſt not thou by thy pꝛayer bꝛyng the power of the Syꝛians to a Towne of defence, and pꝛeuapledſt againſt them without dynt of ſwooꝛde oꝛ battaple , and bꝛoughtedſt them downe, ſmytyng them with blyndneſſe , that they turned theyꝛ enmitie towardes Iſrael into loue ? In deede, thou waſt he that vanquyſhedſt the Syrians

tians by thy prayer, that they fled for feare of the same. Now therefore ye heardmen of Israel, assemble togeather, and lysten with your eares, and heare my woordes that I wyll speake in your eares this day. Tel me, what is become of your prayer, that ye haue made for the people of Israel, to defende and turne away from them all wrath, indignation, tribulation, furie, and ymmissions of euyl spirites?

Howe is it that nowe ye see not the Sanctuarie turned into a vyle spycke of blood? For the dead bodyes of Priestes lye in the myddest of it. The hole Citie Hierusalem is become a straunge Citie, as though the name of the Lorde hadde neuer been in it: and the Sanctuarie of the Lord is in that case at this present, as though the diuine Godhead had neuer dwelt therein: for the Temple is turned into a denne of theeues, a lodging of seditious persons, a tabernacle of cruell murderers. And who so fleeth thyther for refuge, there they be slayne: as the seditious haue murdered in the middest thereof *Anani* the hygh Priest, and *Iosua* a Priest also, that were princes and chiefe

priestes,

Priestes, the most reuerent amongst the people of God, whom ere this, kinges and nations had besought and desired their fauour, but neuer cast their slayne bodyes in the middest of the temple. The nobilitie also of Hierusalem, the Elders of *Iuda*, and Sages of Israel, whose friendship kynges and nations haue sought, and desyred to make peace with: they lye nowe slaine here and there in the middest of Hierusalem, are meate vnto the foules of the ayre, and beastes of the fielde, to dogges and rauens, because there is no man to bury them. These dyed not for their offences, but because they founde fault with the Israelites when they synned. Howe are they slaine in thee (O Hierusalem thou holy citie, renowned throughout the whole earth) all iust men, al holy men, whom the seditious haue gotte the vpper hande of, those helhoundes and bloodsuckers that haue brought all these mischiefes vpon thee: howe are the priestes of the Lorde, and his Prophetes slayne, amongst those holy men? For before the holy temple, was the prophete *Zecharias*, that iust and holy man, butchered

and murthered, yea, without al burial, neither was his blood couered with earth, but yet styll wandreth about and muttereth in thee. The blood of *Anani* also and *Iosuah* the chiefe priestes, was yet neuer couered, whiche were both slayne in thy temple, as men be wont to kill theeues: yea, the blood of the godly young men, and valiaunt men that woulde haue reuenged them, was shed also by the seditious, lyke flooddes of water. Howe are the hartes of the people turned so auckwardly, that they wyll heare no admonition of iust men? But are lyke vnto blockysshe images, that neyther see nor heare, nor yet vnderstande any thyng. All beastes be they neuer so bruteshe, all plantes, and thynges that growe vppon the earth, withstande them that inuade them to doo them iniurie, and endeuour to auoyde the force of theyr enimie: but thy chyldren that thou keepest within thee, are chaunged into enimies, and one brother murthereth another with the swoorde. Where is nowe thy valiauntnesse, thou that neuer wouldest bowe to beare the yooke of the Gentiles vppon thy shoulders, but hast cast

away

away the bondage of the Egiptians, Philistines, Aramites, Assyrians, Chaldeis, Persians, and Medes? Where is the strength that GOD gaue to the Chasmonanites, that with a very small company defended thee, and preuayled agaynst the huge and puissant armie of the Greekes, destroyed the stoute souldyers of Babylon, vanquyshed the myghty army of the Persians, slue *Kamitiarus* and *Antiochus*, and pursued theyr armies, makyng great slaughters of them, and fyllyng all places ful of dead carkases of the Gentiles? They would not be ruled by tyrrants, but ventred them selues to dye, offeryng theyr lyues, not for theyr sonnes and daughters, but for the Sanctuarie of the Lord and his Temple, least it should be polluted with the idols of the Gentiles? Where remayneth now the rodde of GOD, that holy rodde that budded and blossomed in the dayes of gladnesse? Nowis both the tyrrants wythered, and the rodde it selfe also. The rodde of fayth is wythered, the rodde of the kyngdome, the rodde also of thy people, from whence the holye lawe is taken away, neyther is

there any man that can tel where to drawe any waters of the heauenly mercye. Alas the mercyful men that haue been in times past to their brethren both alyue and dead: howe are they nowe turned into moſt cruell tyrantes, and haue mercy of no man? Where is the multitude of theyr mercyes, wherewith they were wont honourably to bury theyr dead? Now the coꝛſes of theyr dead bodyes couer the face of the whole earth, and there is no body wil vouchſafe to bury them: yea, they that wouldе, can not be ſuffered, but ſtraight wayes commeth other to them, and kyls them beꝛe they can doo it, ſo that they alſo dye and lye vnburied, and are ſtrowed about here and there in the fieldes. Suche is the guyſe in thee nowe a dayes, neyther the father to bury the ſonne, noꝛ the ſonne the father, the ſeditious watche ſo diligently thoſe that be dead, leaſt any man ſhoulde bury them: whiche yf they doo, they are alſo ſlayne by them, and lye vnburyed them ſelues. The Temple of the Lorde that is in thee, and was wont to ſmell ſweetely of ſpyces, annoyntmentes, and perfumes: howe is it nowe

choked

choked with carion doung, and moſt peſtilent ſtynch of dead bodies, and blood of the wounded? Thy ſtreetes are ſtrowed full of dead men, ſome runne through with glaues and launces, and other dead for hunger: yea, they that remayne yet alyue in the citie, are as good as dead alſo, and may be taken for no leſſe. For they are weerie of their lyues, becauſe of the peſtilent dampe of the dead bodyes, the outragiouſnelle whereof, hath call many into moſt daungerous diſeaſes, and hath been the death of numbers alredy. This may worthyly ſeeme to be it that Dauid the annoynted of the God of Iacob, the pleaſaunt and ſweete muſicall Poet of Iſrael, ſpeaketh of, *Lorde the Gentiles are commen into thyne inheritaunce, they haue polluted the Temple of thy holyneſſe.* And woulde to God it hadde been Gentiles that thou haddeſt brought, nouryſhed and exalted to doo this deede, to rebell and ſynne agaynſt thee, and to polute thus the holy temple that is in thee. *For in the malitiouſneſſe of an enimie, a man findeth the halfe of his comfort: but in the malice of a friende, there is no comfort at all.*

Yea, the very chyldren that thou haſt bread, brought vp, and promoted, the ſelfe ſame haue ſtuffed the temple of the Lorde that is in thee, with vnburied carkaſes, euery man kyllyng his neyghbour, and the ſeditious ſufferyng no man to burye them: but ſleayng all that attempt to beſtowe any ſuch woorke of mercie vpon the dead, in ſuche ſort, that they fall dead vpon the coarſes whiche they woulde haue buryed: and by that meanes both the coarſes lye caſt out in the feelde, no better then the carkaſes of bruite beaſtes that be founde in deſart places. Yea, the iniquitie and crueltie of thy citizens (O Hieruſalem) is growen ſo farre, that they were not content onely to kyll their neyghbours, but they muſt alſo hewe theyr miſerable lymmes in peeces, for els they thought they were not ſufficiently reuenged: although that in ſo dooyng, many tymes the ſtynche of the dead, tooke woorthie vengeaunce agayne of the ſlayer, by caſtyng hym into vncurable diſeaſes. All theſe euylles are come vppon thy chyldren, becauſe they haue forſaken the lawe of the Lorde, and haue

transgressed his couenaunt that he made with their brethren, because also they haue sinned agaynst the Lorde God of their fathers, in sheadyng the blood of iust men and innocentes that were in thee, euen in the temple of the Lorde. And therefore are our sorowfull sighinges multiplied, and our weepynges dayly encreased, for that we haue been the cause of al these euyls that are befallen vs, and are not yet ended. O Lorde our God, our sinnes are gone ouer our heades, and the wycked actes that we haue committed in thy sight, are innumerable. The Lorde our GOD is ryghteous, it is we that haue rebelled agaynst his wyll, we haue prophaned and vnhalowed his lawe, we haue broken his couenaunt. And euer the more that his wrath enkyndled agaynst vs, the more haue we transgressed agaynst hym. Wherefore to hym belongeth iustice and iudgement, he hath woorthyly powred the furie of his displeasure vppon vs: to vs onely belongeth shame, as we haue abomdauntly at this day. But he wyll once turne agayne, and haue mercie vppon vs, banquishe all

all our sinnes, and cast them all into the deepe bottome of the Sea. So be it.

AFter these thynges, the thyrde day of the first moneth, in the first yeere of the raigne of *Vaspasian*, *Titus* his sonne tooke muster of his men in the playne of *Cesarea*, to knowe the certayne number of them, whiche he had not doone afore, since his fathers departure; and he found them very many, insomuch that they almost seemed to couer the earth. This doone, he tooke his iourney from *Cesarea* with his power, and came to *Samaria*, where the citizens receyued hym with great ioy, and dyd him much honour. Wherefore he spared them, and dyd them no harme. From thence he came to *Aielona*, thirtie furlonges from Hierusalem, there he pitched his tentes, and leauyng them there, tooke sixe hundred horsemen with hym, and came to Hierusalem to viewe the towne, to knowe what heyght the walles were, what strength there was in the towne, specially of the seditious, of whom euery where great rumour was: finally, to receyue peaceably all suche as were

were desirous of peace. He, as he came to the wall, he sawe no man, neyther goe out nor in: for the gates were shut vp, and the seditious had layde an ambushe without the towne to trappe *Titus*, who went somewhat before accompanyed with a fewe, the rest folowyng a prety way behynde. Whyles therefore he was in vewing the walles, the seditious issued out of their ambushe that they hadde layde nygh vnto *Aielona*, and set vppon the backe of *Titus* men behynde. Then issued an other sort out of the towne, so that they had *Titus* betweene them, and runnyng vppon hym, separated hym from his men, and enuironed hym on euery syde, where they slue 60. of his menne, and myght haue slayne hym also, saue that they coueted to take hym alyue. *Titus* seeyng hym selfe beset, and forsaken of his owne menne, that thought it was impossible for hym to escape, perceyuyng also that they went not about to kyll hym, but to take hym alyue, moreouer, that he coulde in no wyse escape, except he woulde make an irruption and runne through their handes: he tooke a good hart vnto hym, and vali-

auntly breake through, sleayng whomsoeuer came in his way to lay holde of hym, and so escaped. If they had entended to haue slayne hym, they myght haue done it: but beyng desirous to take hym alyue (as is sayde) they abstayned from strykyng hym, and so they lost hym. And GOD woulde not delyuer him into their handes, that by him he myght scourge Israel. But the Iewes seeing hym to be thus escaped, repented sore that they had not killed him, sayeing one to another, What meant we, that we kylled hym not while we myght? it is yll handled of vs. Therefore they pursued hym, hurlyng and shootyng after him with engynes of warre, but they coulde not ouertake him: for God preserued him, that he myght afterwarde delyuer Hierusalem into his handes. So he returned to *Aielona*, and perceiued the hartes of kings to be in the handes of GOD. The next morowe he brought *Titus* all his armie to Hierusalem, determinyng to encampe hym selfe vpon the mount Oliuet: wherefore he first spake vnto his souldiours in this wyse. This day ye goe to fight agaynst a most myghtie nation, whose warriours

riours be strong as Lions, valiaunt as Liberdes, and nimble as Fawnes that runne in the mountaynes, to ouerturne chariottes, and suche as sit vppon them. Nowe therefore take good hartes vnto you, & be couragious, for so it standes you in hande. Doo not thinke them to be lyke the nations that heretofore ye haue had to doo withall: I mee selfe haue experience otherwise of their valiauntnesse and sleightes of warre. This sayde, he marched in aray most strongly, that they shoulde not be scattered a sunder, & gaue them charge, specially to the vawarde to take heede of stumblyng vppon Welles or Cesternes, whereby they might be hyndred, for as yet the day was scarse broken: and besides that, *Titus* had knowledge how the Iewes fearyng of his commyng, had digged secrete trenches and pitfals. Wherefore to auoyde them, he led his hoast by the mount Oliuet, in whiche place it neuer came in their mindes to digge.

Therefore when he came to the mount Oliuet, he encamped there agaynst Hierusalem, ryght ouer agaynst the brooke Cedron, that ranne betweene the citie and the

the hyll, and many tymes ranne very shalowe. *Titus* campe was about syxe furlonges from the towne. The next morowe they of the towne seeyng *Titus* to be encamped vppon the mount *Oliuet*, the captaynes of the seditious with their companies assembled togeather, and fell at argument euery man with another, entendyng to turne their crueltie vppon the Romanes, confirming and ratifiyng the same attonement and purpose, by swearyng one to an other, and so became peace amongst them. Wherefore ioyning togeather that before were three seuerall partes, they set open the gates, and all the best of them issued out with an horrible noyse & shoute, that they made the Romanes afrayde withall, in suche wyse, that they fledde before the seditious, whiche sodaynely dyd set vppon them at vnwares. But *Titus* seeyng his menne flee, rebuked them, sayeing, Are ye not ashamed of this timerous cowardnesse, when ye are so many, and a hundred for one of them? What ignominie is it, so many to be repulsed of so fewe? Wherewithall *Titus* stayed them, and brought them manfully to with-

withstande the Iewes, so that very many were slayne on both sydes. But the Romanes were not able long to abyde the force of the Iewes, albeit that *Titus* with his pycked and most valyaunt souldiers dyd manfully keepe theyr groumde, and neuer reculed. *Titus* also laboured to encourage the rest to fight: but they were so dismayed that they wist not what to do. For to forsake *Titus* they were ashamed, and to resist the violence of the Iewes they were not able. Notwithstandyng *Titus* and his compane made theyr parte good against the Iewes, who at length left the feelde, and withdrewe them selues towarde the towne. Then *Titus* beyng wroth with his souldyers that they had fledde from the Iewes, sayde vnto them, Shall I not be auenged of these Iewes? Shall so fewe of them put vs to flyght, not able to stande in theyr handes? and wyl ye flee or recule, seeyng me abyde by it? The nexte day *Titus* tooke all his armie, saue a fewe that he left in his campe to keepe the baggage, and went downe the mount *Oliuet*, settyng his menne in battayle ray euen agaynst the gates of

the

the Citie. Then exhorted he them to play the men, and although they were comme downe the hyll, yet they ſhould not feare the Iewes for theyr campe that they had left behynde them, for the brooke Cedron (ſayth he) is betwene our campe and the Iſraelites. With theſe wordes they were encouraged, and determined to encounter with the Iewes vnder the walles hard at the gates of the Citie, truſtyng to the ſauegarde and defence of the brooke Cedron. The captaynes of the ſeditious lykewyſe vſed policie: For they diuiding theyr men, ſent one company to paſſe ſodeynely the brooke Cedron, to inuade and ſpoyle the Romane campe that were left in the Mount Oliuet. Theſe therefore went and fought with the Romanes vpon the Mount, and droue them out of their campe. *Titus* lookyng behynde hym, and perceyuyng that the Iewes hadde gotten ouer the brooke, and were in hande with his menne, he was wonderfully afrayde, ſeeyng hym ſelfe ſo enuironned with battayles on euery ſyde. They within the towne when they ſawe theyr felowes once at the Mount Oliuet,

they

the opened the gates, issued with al their power that was left in the towne, and encountred with *Titus*, where he had set his men in aray ouer agaynst the gate, where they made a great slaughter of the Romanes, whiche desyrous to auenge the shame gotten the day before, fled not, but stoutly withstoode theyr force. Also the Iewes tooke hart vnto them, fought manfully, and beat downe the Romanes, that at length they tooke them to flight towards the mount Oliuet, so that in theyr flight many of them were slayne by the Iewes that pursued the chase. Vppon this, byuers of *Titus* souldiours (seeyng them selues besette both before and behynde) counselled *Titus* to flee with them vnto the mountaynes to saue his lyfe, least he shoulde be slaine by the Iewes, and they all togeather with hym. For thou (say they) art a great Lord of many kyngdomes, and God shal one day bryng thee to the imperial crowne of our Lorde thy father. Nowe therefore if thou shouldest be slayne of the Iewes, we are all but dead, and what good shoulde thy death doo other to thee selfe or to other, to be

slayne

slayne like one of vs: Yet *Titus* would not be ruled by them, nor receyue theyr counsayle, but kept his grounde boldly without once turnyng his face, sayeing, *I wyll chose rather to dye with honour, then to lyue with shame*. And with that he rushed vpon the Iewes that were nygh hym, and compelled them to recule. When the Iewes that had enuironned the Romane campe, sawe that, they left the Romanes, and came flockyng about *Titus* by routes, assaylyng him on euery syde, endeuouring also with all theyr myght to ouercharge hym. Wherethrough in that place was a sore and vehement fight, and muche people slayne on both parties: Yea, *Titus* scapt narrowly from beeyng slayne in that fight, and had dyed in deede, yf certayne of his valiaunt souldiers had not returned vnto hym, and rescued hym out of the Iewes handes. That day were the chiefe of *Titus* souldyers slayne. Then the Iewes retyred to theyr place at the walles syde. They also that went to the Mount *Oliuet*, returned homewarde by the brooke *Cedron*. The Romanes seeyng that, pursued them: whereuppon the

Iewes

Iewes turned againe vpon the Romanes, who fledde by and by. Thus the Iewes put the Romanes to flyght twyse vppon one day.

IT came to passe then, that the externall warres ceased, & intestine ciuil warres reuiued most terribly amongest the seditious at Hierusalem. For vppon the fyfte day of the high solemne feast of Passouer, captayne *Iehochanan* and his men came into the temple of the Lord, where he was honourably receyued of the Priestes and elders, with the rest of the communaltie. And when they were within, they cast of theyr vpper garmentes, vnder which they were armed with coates of fence, and swoordes tyed to theyr thyghes. After that, they beset the doores, and layde holde of the priestes, slue them and the people also, theyr hartes was so cruelly bent against theyr brethren, neyther regardyng the reuerent countenances of olde men, nor enclynyng to the prayers of them that besought them, without sparyng eyther women or chyldren, no not the suckyng babes. This doone, *Iehochanan*

ſtoode vp and openly proteſted, that neyther *Sebimeon*, nor *Eleaſar*, nor any of the reſt of the captaynes of the ſeditious, nor any man els, ſhould haue the ſouerainte in that citie, but he. The other hearyng that *Iebochanan* haude wrought ſuch diſpleaſure to the people of GOD in the temple, roſe togeather, and ſlue very many of *Iebochananis* part, but in the meane ſeaſon, what of the one part, and what of the other, the Iſraelits went to wrack, and were ſlayne in great number. Tydynges came to *Titus*, how the Iewes conſpired agaynſt them ſelues, and ſlue one another dayly, whereat he reioyced greatly, and came with his whole hoaſt to the towne, where he found certayne Iewes without, that had fled becauſe of the rage of the ciuill warres. When they ſaw *Titus*, they came and beſought hym to enter the Towne, and deliuer them from the cruelte of the ſeditious, and they would be his ſeruaunes: for theſe warres had made them almoſt weery of theyr liues. Yet *Titus* gaue litle credite to theyr tale, although they made many wooydes to perſwade hym that it was true. For he

remem-

remembred how within three dayes afore, he saw the Iewes fight against him egarly, al with one accord, so earnestly one rescuyng and defending another, that no discord appeared to be amongst them. Wherfore he woulde not beleeue theyr woords, in that they required succour, and offered to yeeld. And as they were thus debatyng the matter, sodaynly they heard an vprore in the Towne, and woonderfull hurly burly, some crying, open the gates, and let *Titus* come in, other cryed, shutte the gates, and let not the Romanes come in. Then certaine vpon the walles called vnto the Romanes, speedyly to come vnto the towne, and they would open them the gates, that they might enter in, requesting the Romanes to delyuer them from the tyrranny of the seditious, lest (say they) we should be all slayne by the handes of these rauinous and cruell seditious personnes. The Romanes therfore ran to the gates, and when they approched nigh the walles, and were comme within daunger, the Iewes hurled stones from the walles, and shot arrowes at them, sleayng very many of the Romanes. The other Iewes also

that were without the towne, and had besought *Titus* to delyuer them from the handes of the seditious, beganne to assayle the Romanes that were gone to the walles, with such force, that many of them they slue, the residue they put to flyght, and the Iewes folowed the chase almost to *Aielona*. Then the Iewes mockt and flouted the Romanes, callyng them freshe water souldiers, men of no experience, and innocent fooles that neuer sawe the traynes of warre before, clappyng also theyr targets, and shaking theyr swoordes against them in mockage. The Romane captaynes seeyng these thynges, they toke great disdaine at the matter, and in a great yre woulde haue turned backe vppon the Iewes agayne, had not *Titus* caused the retreat to be blowen. Vppon this, *Titus* assembled all his counsellours, captaines, and souldiers togeather, and sayde vnto them in this wyse. I haue a sufficient trial, and vnderstande well yenough your valiauntuesse and courage (most worthy men and deare souldyers) whiche farre passeth the strength and manhood of all other nations, and not onely in this most excel-

lent

lent vertue doo ye excell: but also in knowledge and slaightes of warre, in wysedome and forecast ye haue ben cheife of al other. Nowe therefore brethren and frendes, I marueyle not so greatly at the Iewes subtiltie and craft in their swearing to you for the perswadyng of a dyng, and after kepe not their othe: but this seemeth woonderful! to me, that ye suffer your selues styll to be deceyued of them, and to be slayne by theyr wyles. For all the wytte ye haue, coulde not delyuer you out of theyr snares, but nowe yet agayne the thyrde tyme ye haue approched the walles, and this is the thyrde tyme ye haue been put to the foyle for your labours. And all this commeth because ye wyll not be ruled by me, but transgresse your Generall and Lordes commaundement. But nowe my brethren take heede what ye doo hereafter, it becommeth you not to disobey my woordes, which ye haue done oftentimes. Do ye not remember a certayne noble man of our countrey, in the warres of *Augustus Cæsar* agaynst the Persians, howe he put his owne sonne to death, because that contrary to his fathers commaundement (who was

graunde captaine of the armie vnder *Augustus*) he hadde fought with his enimies: yea, although he kylled three Persians. But what speake I of once? ye haue often times set litle by my commaundementes, skirmishyng dayly with the Iewes, and that without all discretion, rashly and out of order: whereby you may gather, your enterprises haue no good successe. If you continue these maners, it shal redound vnto your owne dishonours. Wherefore it were better for you to leaue of these partes, and lay away your pride, contumacie, and stubburnesse: which yf ye doo, thynges shalbe in better safegarde. Muche more spake *Titus* to his men, rebukyng them sharpely, not mentioned here, but declared at large in the volume that we wryte vnto the Romanes. When he had sayde, his princes and captaynes fell euery one prostrate to the earth, and besought him of pardon for their rashnesse, in that they had so vnaduisedly and without order agaynst his minde, encountred with the Iewes. Then *Titus* takyng pitie of them, pardoned them, requesting them to beware hereafter, that they commit nothyng against

his

his commaundement, neither in woꝛd noꝛ deede, and so doing, they shoulde haue his fauour, and auoyde his displeasure & daunger to death foꝛ the contrary. But yf they refuse to doo it, he woulde not spare any man, what so euer he were ẏ shoulde transgresse his commaundement, but put hym to death, & geue his body to be eaten of the foules of the ayꝛe. They answeared al with one voyce: We are content with these conditions, and wyl do what so euer thou shalt commaunde vs. After this, *Titus* considering howe earnestly the *Ierosolimites* were set one against another, how they were become suche cruel and mortal enimies, that eche of them conspired others death: he caused the pittes, cesternes, and trenches that were about Hierusalem, to be vaunde vp and stopt with earth, that the wayes might be leuelled foꝛ his armyꝛ. That done, he encampt hym selfe neaꝛer the walles. Agaynst which attempt, the Iewes issued out of the towne after theyꝛ accustumed manner, to put them backe from the walles. Foꝛ *Schimeon* was otherwyse occupied, he had entertayned x.M. menne of the best of the seditious Iewes, and

ioyned hym selfe to Iacob the Edomite, captayne of niene thousande Edomites: with whom he had made a conspiracie, vtterly to destroy captayne *Iebochanan*. And settyng vpon him, they compelled hym to fire into the court of the temple, where he remayned in the gate of the entraunce of the temple, with eyght thousand and foure hundred good men of warre, all well appoynted in iackes. *Eleasar* also was agaynst him, and ioyned with *Schimeon*, becommyng an enimie to hym that before had saued his lyfe, and so they both togeather assayled *Iebochanan*, neglectyng the defence of the towne. By this meanes the Romanes encamped them selues about the walles at their pleasure, raysing towers, and castyng trenches to plant their iron rammes vppon, to batter the walles. The common people of the Iewes that were vnder the rule and gouernement of the three seditious captaynes, namely, *Schimeon*, *Eleasar*, and *Iebochanan*, (which although they were yl yenough al, yet the tyrannie of *Iebochanan* farre passed *Schimeon*, and *Schimeon* was farre woorse then *Eleasar*, though *Eleasar* was

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the head auctheur and first beginner of sedition in all Israel) were amongst them as sheepe redy to be kylled. For the foresayde seditious captaynes, slue the people at their pleasures, and diuided them into bandes, castyng lottes vppon them who shoulde haue whiche, so that one hadde anothers men, and another mans his. And this dyd they not onely with their owne men, but also with all the rest of the people, in suche wyse, that when the Romans made any assault, then ioyned they togeather as one man to resist the Romanes: and when they hadde geuen them a repulse, then woulde they returne to their ciuill warres, and fall togeather by the eares among themselues. Extreeme and dreadfull was the ciuill conflict at that season, betweene the three foresayde captaynes, and so sore, that the blood streamed downe the channell out of the gates of Hierusalem, lyke as a brooke that runneth out of a fountayne and well spring. The Romanes seeyng it, were moued with muche pitie, so that they wepte bitterly. But Iosephus that was amongest them was strik-

ken with so great beautnelle, that he burst out into a sorowful lamentation, lifting vp his woful voyce in this wyse.

ALas, alas Hierusalem, the Citie of the great kyng, howe shall I nowe call thee at this day? or what name shall I geue thee? Sometyme thou wast called *Iebus*, of *Iebuseus* that buylded thee first in all this lande. After that, thy name was *Zedek*, that is, iustice, wherevpon the kyng *Ieboram* was called *Malkizedak*, for he was a ryghteous king: and because he raigned in thee with iustice, therefore was thy name *Zedek*. Then righteousnelle had his abiding in thee, & thy bright starre that shined in thee was *Zedek*. Moreouer, in his tyme wast thou called *Schalem*, as the scripture witnesseth, and *Malkizedek* king of *Schalem*: and that becamle the equitie of the people that dwelt in thee was then fulfilled. For at that tyme thou *Abraham* our father (of worthy memorie) to worshyp God in thee, and to take thee to his inheritaunce, to plant in thee the roote of good workes. Wherevpon the tabernacle of GOD remaineth in thee to

this

this day: as it was reuealed vnto the same our father *Abraham*. In thee (say I) is the sanctuarie of the Lorde. For in that place dyd *Abraham* binde his onely sonne vpon the toppe of one of thy hylles that is called mount *Moriah*, holy and halowed: and therefore art thou called Hierusalem, because our father *Abraham* (of famous memorie) called the place of thy sanctuarie *Adonai iireeh*, the Lord shall see: Then thy late name being *Schalem*, this ioyned to it, made it *Iireschalem*. For the Lord God shal beholde the place of thy sanctuarie, at what tyme as it shalbe *Schalem*, that is pure, incorrupt, without lacke or spot: but when so euer it is polluted and defiled, as it is at this day, then wyll he turne away his face from it.

Furthermore, thou art called *Ierusalaim* therefore: because that who so vnderstande the dignitie and woorthynesse of the place wherein thy sanctuarie is, shall bidde the angelles of heauen to teache in it the doctrine of the holye ghost, and the spirite of wysedome and vnderstandyng, wherewith lytle chyldren, and the vnlearned in thy lande, may

be

be made wyse. He also that ministreth in thy temple, had on a garment of foure colours, Skarlet, Violet, Wille, and Purple. Skarlet, in the respect of the heauens that be aboue the firmament: Violet and Wille colours (whiche be made of flaxe) because of the earth of whiche they came: finally Purple, in respect of the Sea where Purple is gotten. Therefore when as the priest came into the temple to minister, apparailed in these foure colours, he sayde before the almightie God: I am come to present mee selfe here in thy syght (O Lorde of the worlde) in foure kyndes of colours, that doo represent the partes of thy worlde, and in suche wyse doo I appeare before thee, as though I shoulde bryng all the whole worlde into thy syght. Moreouer, the forsayde apparayle was garnished with pure golde and precious stones, after the lykenesse of the tribes of the sonnes of Iacob, who was called Israel: that in that garment, he myght haue the soueraignetie before the angelles that be aboue, and by them prouayle to bryng the vertue of the holy ghost: by the whiche they

shoulde obtayne wysedome that dwell in thee, and prosper in theyr studie and fayth, that they myght haue wysedome and vnderstandyng togeather. His loynes also were gyrded with lynnen sloppes, wherewith he couered his secrete partes: for it becommeth priestes most of all other persons to be shamefast and bashfull, specially when he shoulde minister in the two sanctuaries. For there are two sanctuaries, the vtter, and the inner, which is the *sanctum sanctorum*, or the holyest of all. In the vtter, the priestes minister as the hygh Priest commaundeth them: but in the inner, that is the *sanctum sanctorum*. entreth no man saue the hygh Priest onlye, and that but once a yeere. For in it was the Arke of the couenaunt of the Lorde, in the whiche were layde vp the two tables of the couenaunt that GOD made with the people of Israel in the mount *Sinai*. There is also the rodde of *Aaron*, that flourished and brought foorth leaues. All these were in the fyrst Temple whyles it was yet standyng. Ouer agaynst the Sanctuarie were. 14. stayres or steppes, vppon the whiche

appeared

appeared the myracle to kyng *Chefkiahu*. And thou Hierusalem at that tyme wall stronger then other cities, Lady of al prouinces: for great kyngs and princes builded thee. Kyng Herode much exalted thee, rayling thy walles on height, and besides that also, defenced thee with an other wall, that he named *Antochia*, of *Antiochas* a Romane, who liberally gaue much money toward the repayring of the ruines and decayes that were in thee.

Howe commeth it to passe therefore that thou art brought thus lowe? the Gentiles haue the rule ouer thee now, and besiege thee, rasyng thee, and rayng thee downe: Yea, they are nowe in the myddest of thee. Woe be to vs for our synnes, for the beautifie of thy strength is vaded, thy Sanctuarie is troden vnder the foote, and made a sincke of the blood of slayne persons.

Drinke now of thy cup (O Hierusalem) with thy daughter Sion, drynke I say the cup of vexation and griefe togeather with her: for yet the tyme shall come, that visions shal be reuealed, and redemption also it selfe, that thy children

shall

shall returne to theyr coastes, with the health of theyr redeemer. *Then shalbe the tyme of frendshippe . and then shalt thou drinke the cuppe of health and consolation.* After this, *Titus* went to vewe what way he myght best assault the Citie, and as he deuised with hym selfe, he espyed a plaine on that side where the sepulchre of *Iochanan* the high priest was, whereas he staied a whyle, and sent one of his captaynes that were there with hym, called *Nicanor*, to common with the Iewes that were vpon the walles, to moeue them to peace, wyshyng hym to say thus vnto them.

Friendes, my Lord *Titus* is desirous to spare you, and to make a league with you, that you myght be at quiet, and out of this daunger of destruction. And yf you be so disposed to consent therunto, *Titus* shall make a league with you yet before nyght. *Nicanor* went and spake with the people in such wyse, as *Titus* had wylled hym. The Iewes gaue hym no woord to answere, but held theyr peace: wherefore *Nicanor* spake vnto them agayne, and as he was talkyng vnto them, one from the

walles

walles stroke hym with an arrowe, and killed him. Whereat *Titus* was exceeding wroth, that they shoulde shoote at his captayne offeryng them peace, and his death greeued hym marueylously. Wherefore he commaunded ladders, hokes, slynges, iron rammes, and other engins of warre, to be brought to assault the towne. So the souldyers brought an iron Ramme to batter the wall, and planted it vppon a Mount accordyngly. The Iewes seeing that, were sore afrayde: wherefore the three seditious captaynes ioyned them selues in friendlyppe, and sodaynly opened the gates, issued out, and beat the Romanes from theyr peeces and engyns that were nowe redy appoynted, settyng fyre on the ramme, slynges, and all the other engynes, a fewe excepted, whiche *Titus* and his menne saued from the fyre. In this conflict the men of *Alexandria* that serued *Titus*, behaued them selues lyke tall fellowes in the resculyng of the slynges from the Iewes: yet the Iewes preuayled, and gate the vpper hande of them, tyll *Titus* came with a strong power of pycked men to succour

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the *Alexandrians*, whereas twelue of the stoutest Iewes were slayne. In the same skyrmythe *Iebochanan*, a Captayne of the Edomites, that came to ayde the Iewes, was slayne by an Arabian, that came behynde hym, and stroke hym with an arrowe, whyles he was talkyng with the Romanes that had entreated him to come vnto them. For whom the Edomites mourned and lamented sore, for he was a good man of warre. The next night certayne of the seditious, chiefly of *Iebochanans* and *Schimeons* companie, issued out, and came to the three woodden Towres that *Titus* had erected before the walles, to viewe out of them the towne, and to see what the Iewes dyd, where he had also set both within and without them, for their defence, a great garyson of valiaunt souldyers. Whosoeuer were nie the towres, those the Iewes slue, the other fled to *Titus* campe. The Romanes that were within the towres, knowyng nothyng of the matter, and trusting to them that were set about the towres for theyr sauegarde, slept all the nyght. After the Iewes had thus slayne the Romanes watche, and

put them to flyght, they came to the towres with sawes, and cutte the feete asunder, so that they fell sodaynely together with them that were within, whiche were very many, and slue them euery one. *Titus* hearyng the alarme, and the crashyng of the sallyng of the towres, was sore afrayde, and all his whole armie, and not knowyng what the matter was, they durst not sturre toward it: so the Iewes returned cleare into the towne. On the morow, *Titus* brought his whole power to the walles, and whyle the Iewes were at theyr contentions in the towne, he addressed an other iron ramme, wherwith he sodaynely stroke the vtter wall, and battered it through. Whereupon the people that warded that wal, were fayne to withdrawe them selues within the sauegarde of the seconde wall. Then *Titus* commaunded his souldyers to rase to the grounde that wall that he had pearsed, and to carry away the stones thereof, that they shoulde be no let nor hynderaunce to his men. This was the most substantiall and strongest wall of all, thycker then both the other, and was buyl-

buylded by Herode. The Romanes labouryng earnestly in the defacyng of the vtter wall, were slaine in great number by the Iewes from the middle wall, before they coulde finishe theyr purpose. The chiefe of the Iewes, perceyuyng that *Titus* had not onely taken, but also quite pulled downe the vtter wall, and howe there was nowe but two walles left about the Towne, it went to theyr hartes, and made them looke about them. Therefore began the seditious now earnestly to thinke of vnitie & concorde amongst them selues: so that they diuided the Towne amongest them into three wardes. *Iebochanan* was appoynted vnto that warde that is on the North parte of the Temple, beside the *Antochia*. That parte of the towne that was toward the Tombe of *Iochanan* the hygh Priest, was attributed to *Schimeon*. To *Eleasar* was committed the keepyng of the wall. These exhortyng one another to play the menne, dyd valiauntly resyst the Romanes: so that the conflictes then beganne to be sore and harde. The Romanes for theyr renowme and fame,

layde on loade, and the Jewes agayne ſtuck ſtyffely to theyr defence, ſeeing theyr ende at hande, yf they were ſlacke. *Titus* nowe and then exhorted his ſouldyers to play the men, promiſing them that would valyauntly make any enterpryſe vpon the Jewes, abundaunce of golde, ſyluer, and much honour withall. Then ſtept forth one of his ſouldyers, named *Longinus*, and put hym ſelfe amongſt the routes of the Jewes that were iſſued out of the towne, where he ſlue a couple of the chiefe of them, and ſtraight recouered hym ſelfe agayne within the array of the Romanes. But the Jewes ſhrinckt not from the Romanes, for they were in a feruent rage and woonderfull diſdayne: and to further theyr courage, *Schimeon* came vnto his men, and cryed vppon them with a loude voyce, ſayeing, For the reuerence of GOD friends flee not this day, whoſoeuer doth flee, let hym be ſure he ſhall dye for it, and his houſe deſtroyed. *Titus* alſo admonyſhed his to keepe their aray, and not to geue backe to *Schimeon*. Then went he hym ſelfe to that part of the Towne, where *Iebochanans*

warde

warde was, there he cauſed an iron ramme to be planted and bent againſt the wall, (for there was a large playne.) There was at that tyme in Hieruſalem, one called *Kantor*, who gate to hym a companie of the ſeditious, and ſhot from the walles into the Romanes armie, where he ſlue very many, compelling the reſt to retyre. This *Kantor* with viene other tal felowes, whereof he was the *Decurian*, defended one part of the towne. Nowe as the Romanes bended the ramme to batter the wall, *Kantor* cryed vnto *Titus*, I beſeeche thee my Lorde *Titus*, be mercyfull to this moſt famous citie that is almoſt beat downe already, doo not deface it vtterly, but take pitie of the ſanctuarie that is in it, and deſtroy not the habitation of the Lorde GOD. *Titus* at his requeſt commaunded his menne to ſtay, and to leaue of battering the wall. Then ſayd he to *Kantor*, Come forth hyther to me, and thou ſhalt ſaue thy lyfe, I wyll pardon thee, thou ſhalt not be deſtroyed. *Kantor* anſwearied, I wyll ſee if I can perſwade theſe my felowes to come with

me. But he dyd it vppon colour, for none other cause, then craftily to tryfle out time, wherebye he myght cause *Titus* to leaue of the assault for a whyle. So he spake vnto his felowes whiche knewe his mynde, that the Romanes myght heare, Let vs goe downe and flee to the Romane armie. Then they drewe out their swoordes, as though they woulde kyll hym, and strikyng vppon his harnesse, he fell downe to the grounde in the syght of the Romanes, whiche were ignoraunt of his decepte. Then one of the Romanes let flee an arrowe, that wounded *Kantor* vpon the face, and glaunceng from hym, slue another that stoode by hym. Then *Kantor* cryed out, What doo ye? wyll ye shoote at vs that desyre to be at peace with you, whiche ye graunted your selues, and nowe wyll breake your promise that ye made vnto vs? Is this the rewarde, my Lorde *Titus*, that thou rendrest me, for goyng about to flee vnto thee? that thy souldiours shoulde shoote at me, hearyng me to requyre conditions

of

of peace? Mowe therefore my Lorde, may it pleale thee to lende hyther some man of honour, to whom I may come downe and receyue assuraunce of thy promise, to be as one of thyne owne men. *Titus* thynking he meant good fayth, spake vnto *Ioseph*, wyllyng hym to goe and make peace with the Iewes in his name, then to bryng hym vnto hym, that he myght finde safegarde of his lyfe, from the common destruction. *Ioseph* aunswered, Why wylt thou sende me? what haue I offended thee? haue I not euer doone thee true and faythfull seruice? Therefore yf thou beare me any good wyll or fauour, sende me not vnto hym whom I canne not trust: For *Ioseph* mistrusted some subtiltie, knowyng *Kantor* afore. So *Titus* sent one captayne *Iiarus*, who sayde vnto *Kantor*, Come downe, and let vs goe togeather to *Cæsars* sonne. *Kantor* desyred hym to holde abrode his cloke lappe, that he myght hurle hym downe his money that he hadde there, (lest the Iewes percepuyng it, woulde take it from hym) and then he woulde

come downe. And as *Iiarus* helde vp his lappe to receyue the money that *Kantor* spake of, *Kantor* with all his myght cast downe a great stone, whiche *Iiarus* espying, lept aside and auoyded: but it lyght vpon one of his felowes & slue hym. *Titus* was woonderfull wroth at this, and foorthwith planted yet an other iron ramme agaynst the wall, and at length layde it flat vppon the grounde. Then commaunded *Titus* to make fyres about the wal, whereas the Iewes shoulde escape by. *Kantor* seeyng that, woulde haue fledde, and as he made hast to escape the fyres, the waygt of his armour bare hym downe into the fyre, and there he dyed, more desirous of death, then lyfe. Then entred the Romans within the seconde wall, agaynst whom the seditious issued, and foughte with suche vehement force, that they preuayled agaynst their enimies, slue many of the Romanes, and forced the rest to retyre vnto the fyrst wall that they hadde beaten downe afore. In this skirmishe *Titus* hym selfe tooke a bowe, and shotte at the Iewes in suche wyse, that not one of his arrowes were spent in vayne, but that

it dyd some annoyaunce vnto the Iewes. The Iewes notwithstandyng gaue them the repulse from the towne, and they were not able to make their partie good with them. Within foure dayes after, came vnto *Titus* a newe supplye of souldiours out of all quarters, for to ayde the Romanes, by whose helpe they preuayled agaynst the Iewes, at suche tyme as they issued out of the towne, and constrayned them to withdrawe them selues within the walles. Yet *Titus* pitying the miserable state of the citie, temple, and people of the Lorde, at that tyme commaunded his people to withdrawe them selues from the walles, and to leaue of the assaulte for a whyle: that he myght offer peace vnto the Iewes, to see yf they would nowe be content to submitte them selues vnto the Romanes, to haue quiet and rest without daunger of destruction. Wherefore he gaue them truice for fiue dayes. And vppon the fifte day he came to the gate of the Citie, whereas he strayghtway espied *Schimeon* and *Iehochanan* togeather, preparyng fyre to destroy the Romanes engynes

of warre: for all the Iewes had agreed togeather with one accorde and one mind, styl to withstande the Romanes. Wherefore *Titus* perceyuyng the Iewes to be so desperately set, that they had euen vowed their lyues to death: he beganne to offer and propose vnto them conditions of peace, and sharply to reproue and blame their obstinate stubburnelle, sayeing, I haue nowe wonne two of your walles, and ye haue but one left. Therefore, yf you wyll continue styll in this selfe wylled frowardnelle, what wyll ye doo (most miserable creatures) when as I shall atchiue also the third wall, and quite destroy your Citie, pullyng downe your temple and all? Why doo ye not rather fauour and spare your owne lyues, your wyues, and chyldren? But the Iewes set vppon a sullene obstinacie, woulde in no wyse heare *Titus* speake. Therefore *Titus* sent *Ioseph* to declare his mynde vnto them in Hebrue, that they myght safely credite his promises, and the peace that was offered. *Ioseph* therefore went, and stoode ouer against the gate, keeping him selfe aloofe of, for he was afrayde to come nygh

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the wall, knowyng that the people hated hym, because he had yeelded hym selfe to the Romanes. He called therefore vnto them aloude: hearken all ye Hebrues and Iewes, I wyll declare vnto you that, that shall be to your commoditie. Then the people gaue eare vnto *Ioseph*, who spake vnto them in this wyse.

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An Oration of Iosephus, to the Citizens of Hierusalem.

YOU shoulde ere this (good people of Hierusalem) haue fought so earnestly, whyles your Cities were yet standyng, & your land replenished with people, ere euer this mischiefe had lighted vpon you. Now that with murders and slaughters amongest your selues you destroyed one another, and polluted the temple of the sanctuarie with the blood of the murdered, haue not spared your owne lyues, you are become fewe in number, a small sort of you left: what hope haue you to preuayle? Agayne, you haue stirred here, and prouoked a valiaunt nation, whiche is ruler ouer all people, and hath subdued all other landes, whiche also hath those nations in subiection vnder them, whiche sometyme

ſometyme raigned ouer you: beſides this, you wage battayle with the Romanes without al diſcretion and wyſedome, without any remorſe of this moſt famous citie, without any rueth of the ſanctuarie of the Lorde, without any compaſſion of your owne lyues. Neyther yet do you forſake your purpoſe: for I perceyue you to continue in this ſame ſelfe wyll to withſtande the Romanes ſtyl, whiche is nothyng els then to ſpreade abrode this calamitie further, both vpon the people of God, and vpon his holy temple. Albeit I am not afrayde only for this holy temple, and moſt renowned citie, leaſt it ſhoulde be raced and deſtroyed: but for the ſacrifices & burnt offerynges, leaſt they ſhoulde ceaſſe, as the dayly ſacrifice is ceaſſed. And why? For we haue ſynned agaynſt our Lorde God. Wherefore is his ſhadowe departed from vs? becauſe that in this ſame temple we haue kept warres, makyng it an habitation of the wycked, a tabernacle of ſeditious perſons: yea, euen the miniſters and holy men of God haue ye murdered, and within the walles of the temple haue ye ſhedde innocent blood without

meaſure,

measure. See nowe (deare brethren) marke what ordinaunce, what engines, what instrumentes of destruction, are addressed to beat downe the Temple, the fyre is alredy kyndled to set a fyre the Sanctuarie: And loe, euen your very enimies are so pitifull of your Temple, that they would not haue it defaced. But you (deare brethren and friendes,) why are you led with no remorse of your selues, that your enimies may once remooue from you these engynes of warres? What haue you now left to trust vnto, when as two of your walles are alredy battered downe, and one onely remayneth? You wyl say peraduenture, we put not our trust in our walles, but in our GOD. Are ye not aware that your GOD hath long agone geuen you ouer, and hath turned hym to your enimies, because they haue with greater honour and reuerence worshipped his name, then we whiche rebelliously are fallen away from hym? Wherefore GOD afflicteth not vs, but our enimies: insomuche, that except it be in suche countreys, where as eyther for extreme colde of the one syde, or exceeding heate on

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the other, no man is able to abyde, all Landes, al Nations are vnder theyr dominion. Tel me, I pray you, what expectation haue you, seeyng GOD hath made them a terrour vnto all nations vppon the earth who serueth them? Why wyll not you obey them, that you may lyue, and not perysh? Doo you not consyder, it is come to theyr turne to rule ouer all, that GOD hath committed dominion vnto them, and aided them with his assistance? Remember you not how GOD in times past ayded the Egyptians, insomuch that they obteyned the dominion ouer all the whole worlde? but afterward departed from them, and assisted you to geat the soueraignte ouer other nations? After that forsooke you agayne, and gaue the Empyre vnto the Chaldeis, Assyrians, and Persians, whiche raigned farre and wyde ouer many countreyes? Now also hath he geuen them ouer, and helpeth the Romanes these many yeeres, so that they beare rule ouer all? If you wyll obiecte and say, To what intent shoulde GOD geue the dominion vnto the Romanes, or other Nations ouer the

worlde,

worlde, and ouer his inheritaunce and people also, which is an holy people, a peculiar, & special nation of al the earth: Should you not be ashamed to say this: with what discretion can you wonder at this, knowyng that all mankynde one and other, are the handy worke of GOD, who exalteth whom he lyste, and whom he lyst he thrusteth downe: Ye say ye be the chyldren of GOD, and his proper possession, and ye aspyre to the soueraignitie: therefore it can not be that GOD should determine any thyng vpon you by chaunce, fortune, or sodayne anger and displeasure, I graunt. But wot ye what: The shadow or protection of the Lorde hath forsaken you, because of your synnes and transgressions agaynst the temple and his holy ministers. Howthen can you stay vppon his helpe, when as he hath withdrawen his louyng countenaunce from you, and your synnes haue made a deuyce betweene you and hym: Oh my deare chyldren and brethren, let neuer this imagination enter into your harles, for it shall nothyng auayle you. Why wyl you, my deare brethren and friendes, make warre

warre vppon the Romanes? when as they are lordes ouer nations, & haue pearced the streetes of *India*, and of all Iles of the sea, euen to the great Ocean sea, and from thence to all the partes of the East, whose dominion extendeth to the extreme parts of the earth? Yea, euen to Britaine, and ouer al Scotlande, whiche is enuironed on euery side with seas, whose people are huge lyke Giauntes, of a byg stature, and of a mighty courage, most expert archers, and valyaunt souldyers in battayle. To whom when the Captayne of the Romanes came, they gaue hym the repulse, and woulde not be subdued: but when the princes of the Romanes came, they brought them into subiection and seruitude vnder the Romanes. But you say (my brethren and frendes) you wyll rather all dye, then serue the Princes of the Gentiles, and that death is better for you then lyfe, to be dryuen to see with your eyes, the calamities of the Sanctuarie of the people of God. Search the Historyes and Chronicles from the tyme of your auncestoures. When was there euer anye tyme wherein you were *Britaine.*

free from the yoke of the Gentiles? Doo you not knowe that *Iacob* our father of worthy memorie, who was alwayes with God, and God with hym, tooke his iourney into Egypt, to be a straunger in a straunge lande amongest a proud kynde of people, least he, his children, houshold, and cattel should perysh with hunger? There he had with hym his twelue sonnes, which he had begotten, and dwelt there also with his small family, for feare of the greeuous famine that was at that time. Remember you not when that *Iudas* with his brethren went downe into Egypt, how *Ioseph* was mooued as a straunger to pycke a quarrell agaynst his brethren, to bryng them into bondage, bearyng yet in his minde what iniurie they had doone hym? Wherefore some of them he cast into prison, and handled them at his pleasure with craftie accusations, especially *Iudas*, who was the chiefe amongest them, of whom all the Iewes tooke theyr name, who yf he had been so disposed, had ben able to lay *Ioseph* at his foote a thousande tymes, not knowyng hym to be *Ioseph*. Wherefore when he was so roughly and so sharpely

taunted

taunted of him, he myght haue killed him in his rage. For he was a very bold man and a hardie, & of a noble courage, whiche surely had not forced a ruthe to haue slaine that Egyptian, and moe to of his felowes. Notwithstandyng he dyd not so, but contrary, submitted him selfe vnder the yooke of *Ioseph*. called hym his Lord and good maister, supposing him to be some Egyptian, humbled hym selfe before hym, to obtayne his petition, and to get corne, least his father, his brethren, and theyr familie shoulde dye for hunger. What shoulde I say of *Ioseph*. so beautifull, so wyse and wyttie a man: was not he faine to serue in *Pharaos* house, wherein although his wysedome was well knowen, insomuche that *Pharao* set more by hym, then by all the noble men that were then alyue, was also called Lorde great maister, and *Pharaos* father: neuertheless, he humbly besought *Pharao* that he myght sustayne his father and brethren with bread, knowyng that at that tyme the dominion belonged to *Pharao* and his people, beyng geuen them of GOD: And although yt *Ioseph* hadde lyste to re-

turne into the lande of *Canaan*, with all his fathers whole housholde, without *Pharaos* leaue : no man could haue letted hym to doo it, for he bare the greatest rule at that tyme in Egypt, yet dyd he not so. *Beniamin* also was likened to a rauening woolfe for his fearcenesse, when he was fetched agayne by force of *Iosephes* stewarde, faynyng a lye vppon hym, howe chaunced he dyd not kyll hym? Or els when he alone pursued *Beniamin* and his other brethren: could not he yf he had lyst haue flayne the felowe, and buryed hym, so that the matter shoulde neuer haue come to lyght? Notwithstandyng, they dyd nothyng so nor so: but *Iudas* wysely waying the exhaltations and deiections, the promotions & disgracinges, with the common courses of the worlde, returned agayne with his brethren into the Citie, went to *Ioseph* and besought hym, vntyll his bowels were mooued to pitie, and he was knowen of his brethren. All these thynges dooth the most holy lawe of the Lorde rehearse vnto vs, and putteth vs in mynde of, for this intent, that we may learne to beare for necessities sake, the yooke of hym that

hath

hath the preheminence and rule for his tyme. Neither let any iudge or thinke that *Ioseph* offended God, in that he submitted hym selfe vnder the yoke of *Pharao*: for it is no shame for a wyse man to crouche vnto hym, whose helpe he standeth in neede of, whatsoeuer he be, muche more yf he be a king or a lorde. Doo ye not knowe, that our fathers were in bondage to king *Pharao* in Egypt? But after the Lorde remembred the couenaunt that he made with our fathers, and had determined to leade them out of Egypt: he sent Moses our maister, of famous memorie, his angel, his chosen, who knewe the Lorde to be with hym, whereby he was able to destroy who so euer dyd ryse agaynst hym. Neuertheless, when he came to *Pharaos* presence, who then bare rule in Egypt, he shewed not hym selfe in armes, but rather with thunder and hayle, that *Pharao* myght well perceyue and knowe, God was the Lorde. But at what tyme as *Pharao* oppressed the Israelites to hye, our maister Moses, by Gods helpe, brought them out of Egypt, with a strong hande and a stretched forth arme,

agaynst the Egyptians, whom he punished with continual plagues, by ỳ meanes deliuering the Israelites out of the handes of their lordes and maisters, and bringing them to the mount of GOD, made them heyres of all goodnesse, that is to say, of the most holy lawe of God. And after *Iesus* hadde subdued the holy lande to the Israelites, and that they inhabited it, there chaunced vnto our fathers, times of aduersities, as it is mentioned in the bookes of the prophetes, so that they were constrayned to serue the king of *Assebur* a long season, and the kynges of *Persia*: to the *Chaldes* also were we in bondage, although not very greeuous, but tollerable. Moreouer, with other kinges of the Gentiles we hadde warres, and sometymes we were put to foyles, sometymes we hadde the vpperhande. Nowe therefore my brethren, tell me, what shame were it to you, yf you were subiect to the Romanes? or what are you to be compared to other nations that be vnder theyr dominion? Doo you not see that the Romanes raigne ouer your enimies, and beare rule ouer them that sometymes were

you

your maisters and haters? Were it not reason that you shoulde loue them, which haue brought downe your enimies, and reuenged you of them? Whiche notwithstandyng you haue nothing at al done, but rather haue hated them, as men voyde of all perceyuing, without waying and consydering, that since the time ye were vnder them, ye haue alwayes lyued in most quietnesse and peace. I mee selfe when I withstood the Romanes in Galilee, knew very well that I shoulde be ouercommed at length, but I coulde doo nothing for the seditious persons that were with me, whiche would in no wyse folowe my counsayle: yea, it stoode me in hande to take heede of myne owne person, that I were not killed of them, after I had once counselled and mooued them to geue vp the towne. Wherefore seeyng the matter stoode so, and God knewe my harte, I thought best to fyght agaynst the Romanes as I mought, and when occasion serued to escape to the Romanes, to take it. Further, when I was in the caue with my fourtie companions, I had been lost and vndoone, hadde not God geuen

me counsell, makyng me away to escape and saue my lyfe. For they hadde almost slaine me, because I gaue them counsell to yeelde them selues to the Romanes, and to obey them. For I sawe this was the tyme for the Romanes to beare rule, and that God had appoynted them to be Lordes ouer all nations. For this is his maner, lyke as aboue he hath made some to be rulers ouer other some: euen so beneath also he hath set rulers ouer ỹ kinges of the earth. Who can controll hym that is stronger then he? The Romanes at this present haue the dominion ouer all landes & people, ouer the Egyptians, Assyrians, Persians, and Chaldees, (to euery one of these you haue been in bondage) and ouer other nations also, whiche neuertheless, tyll their ground, sowe, mowe, plant, and geather in their fruites: and who hath the profite of these goodes and labour but the Romanes? who whyles the other toyle and trauayle, lyue in peace and rest them selues.

Wherefore marke this also my brethren, The kynges of *Macedonia* once hadde the rule of the whole worlde, specially

ally in the tyme of *Alexander* of *Macedonia*: but at this day their empire is taken from them, and they are become subiectes to the Romanes. They when the Romanes first set vppon them, were very hautie and cope, determining to resist the Romanes: notwithstandyng they were ouercome of the Romanes, and are vnder their subiection at this day. What shoulde I speake of the people of the Philistines, whiche heretofore alwayes haue vexed and anoyed you: dooth not the meanest amongst all the princes of the Romanes beare rule ouer them? What hope then haue you to escape, when ye knowe the Philistines were euer stronger then you, & you were oftentimes ouercome of them: as for example, Saul your king was slayne by them. But you wyll say, Dauid the annoynted of the Lorde of Israel, pulled them downe, and brought them into subiection. Wote ye what? then God looked vppon you with a fauourable countenaunce, and fought your battayles hym selfe: but at this day he is in no wyse present with you, for he hath turned away his countenaunce of saluation from

you, because you haue sinned against hym. And whiche of you can say he hath intelligence of the secrete of the Lorde, or hath receyued any such watche woorde, as God gaue at that tyme vnto Dauid:

2. Samuel. 5. *When thou shalt heare a sounde of mourning in the toppes of the Mulberie trees, then shalt thou set forwarde, for then shall the Lorde goe foorth before thy face, to smite the tentes and campes of the Philistines.* Wholoeuer (I say) hath knowledge of any suche token, let hym reueale it to his neighbour, and I coulde wel consent to followe it. But seeing there is no such thing, hearken vnto me my deare brethren, come and serue the Romanes in peace and tranquilitie. It shalbe no dishonestie for you, with the kinges of *Persia* to be subiect to the Romanes: they that sometyme were your maisters, shalbe nowe your felowes and companions. But yf you wyll persteuer and stande in your opinion styl, I wyll enter into this discourse with you: Tell me, I pray you, when were euer your auncetours free, and when were they not entangled with the warres of the Gentiles, and the dominion of other nations?

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Had you not euer the victorie from the tyme you came out of Egypt, vntyll the raigne of *Saul* the sonne of *Cis*? So long as the Lorde was your kyng, you were in bondage to no man, you serued GOD as your only king. But after that your euyll and corrupt desire stirred you to be lyke of the Lorde, and lest he should raigne alone, to choose a man to haue the dominion ouer you, accordyng as the custome was in other nations (I meane *Saul* the sonne of *Sis*, and the other kinges euery one) then serued you hym, you and your sonnes, and the chiefest of you became his ministers, your goodlyest daughters were made his confectionaries, his cookes, and his bakers. After *Saul*, raigned *Dauid*, of woorthy memorie, who ruled ouer many nations. But euen he also brought you into bondage, and put diuers of you to death, to satisfie his pleasure withall. He beyng dead, you serued *Solomon* his sonne, who neuer a whyt lesse then the other, euen as he lysted exercised dominion ouer you: he also tooke vp your sonnes and daughters, and made them his slaues. After this, came other most wycked

kinges:

kinges: so that from that tyme your countrey began to goe to wracke, and he that was the best amongest them was *Rehoboam*, whiche sayde vnto you, My father corrected you with whyppes, but I will scourge you with Scorpions. And so dyd the rest of the kynges, whiche raigned after him: very fewe of them pleased God. All the other wrought abomination, not one of them dyd any good, or raigned in the feare of the Lorde. And in this maner remayned the Empyre long tyme with you, vntyll the kinges of *Chaldea* came and ledde you captiue into Babylon, where as you were kept vntyl *Choresches* time, king of *Persia*, who sent you agayne into your countrey with a wonderfull deale of golde and siluer, with great honour, whiche was counted vnto hym for rygh-teousnesse. After *Choresches* death, rose agaynst you the most wycked kynges of Greece, who warryng vppon you, gaue you great ouerthrowes, vntyll God stirred vp the spirites of certayne sage prieftes, of the stocke of *Chasmonani*, that reuenged your iniuries. At that tyme you were brethren and freendes with the

Cyrus.

Romanes,

Romanes, and friendshyp grewe betwixt you many yeeres. After that you fel from the stocke of *Chasmonani*, whiche had deliuered you, and chose one whose name was Herode, who oppressed you greeuously. After hym, succeeded *Archalaus* his sonne, he yet layde a soyer yoke vpon you: wherefore fallyng from hym, ye protested neuer after to serue the kinges of *Iuda*. So goeyng to the Romanes, wyllyngly you submitted your selues vnder theyr subiection, to serue *Augustus* the Emperour, who ordered you gently. Hym you serued as other nations dyd, and it was to your profyte, because ye were vnder a good gouernour. Therfore now my brethren and children of my people, what meane you at this present, that you haue determined to dye, and do not rather spare your selues & your chyldren? Consyder, I beseech you, the thynges that growe vppon the earth, and all lyuyng creatures, beastes, wormes that creepe vppon the grounde, foules of the ayre, and fishes of the Sea: Doo you not see howe euer the stronger hath the dominion ouer the weaker: neyther is it any rebuke or shame for the weaker

to

to geue place and obey that whiche is stronger. For the Oxe and Goate are in awe of the Lion, the Ramme and the Ewe of the Woolfe, the Cowe and the Lambe feare the Beare, the Goate the Libarde, the Hauke is afrayde of the Eagle, the Doue of the Hauke. Way the maner of Beastes and Birdes amongst theyr owne kynde, you shall see euer the bygger and stronger to be maister ouer the lesse and weaker. And so in all other thynges, the stronger set them selues before the weaker alwayes. Wherefore ye mortal men learne ye hereat: dyd not one GOD make all thynges, and he hym selfe hath dominion ouer them all? Notwithstandyng, al thinges are so knytte together amongst them selues, that no one thyng can stande without an other. But he that holdes vp al thynges, is the blessed GOD, who yf he list, can bring them al into dust againe, his name be extold for euer. Take example, I pray you, of the parts of the whole world, you shal see one part to be in subiection, an other to beare rule. Be not then to styffe necked to peruert the naturall courses of the worlde, but rather let your election fo-

lowe

lowe the cauſes and euentes of the ſame: whiche yf you do, you ſhalbe eſteemed for wyſe men. Now then my deare countremen, neuer thynke it ſhame for you to ſerue the Romanes: it is tyme for you nowe to returne to the Lorde with your whole harte, and then euen you alſo ſhall haue the dominion ouer other nations, accordyng to your deſyre: This ſhal then come to paſſe, when you folow your Lord God with al your ſtrength. Therefore neuer thinke that the Romanes, which haue rule ouer you at this day, are of leſſe power then other people that heretofore haue had the dominion ouer you. For they are a mygthy nation, they Empyre and rule ouer other people they haue from aboue, as I haue prooued to you by the ſimilitudes of bruite beaſtes, whiche accordyng to nature beare rule one ouer an other. Notwithſtandyng, in mankinde it ſhould neuer haue come to paſſe, that the bygger ſhoulde ſo haue the dominion ouer the leſſe, vnleſſe for theyr ſynnes, for the whiche they are ſo punyſhed, that one is compelled to bowe his necke vnder an others yooke. Nowe therefore my

deare

deare people, take humilitie and meekenesse vnto you, neuer couet to alter the law of nature, but rather receyue my woordes and folowe my counsayle, obey the Romanes, yeelde and redy to make a league with you, according to their bountifulnes, that you may lyue and do ful wel. When *Ioseph* the priest had spoken these things in the hearing of the citizens of Hierusalem, they burst out and wept, gnashed with theyr teeth, and rayled at *Ioseph* ouer the walles, hurlyng stones and dartes at hym to haue kylled hym. Therefore when *Ioseph* sawe that they woulde not folowe his counsayle, but were so styffe necked, he beganne to rebuke them most sharply, cryeing vnto them in this wyse, Woe to all frowarde people, and suche as rebell agaynst the Lorde GOD: what meane ye you wretches? what haue ye to leane vnto that ye are so stubburne, when as neuertheleſſe the Lorde is gone from you? For you are wycked people, and haue synned agaynst hym. Howe can your synnes be purged, whiche you haue committed in the Temple of the Lorde by sheddyng of innocent blood, without

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almercie? Ye are moſt gyltie, for ye haue fought in the temple and ſanctuarie of the Lorde, ye haue defyled it with dead bodies of them whom ye haue ſlayne in the midſt thereof. Beſydes that, ye haue ſuſpended and vnhallowed the name of the Lorde with your fightynges, makyng warres vppon your Sabboth day, vppon your ſolempne and feſtiual dayes. Tel me nowe ye frowarde rebelles: whether dyd euer your forefathers preuayle agaynſt theyr enimies with ſpeare and ſhield, or rather with prayer, penaunce, and puretie of hart, wherewith they ſerued GOD, and agayne he deliuered them? But you, what haue you to truſt vnto, when as ye are vnfaythfull? Your ſhadowe and protection is departed from you, and your Lord God aydeth your enimies, whoſe power he mayntayneth to deſtroy you. If you imagyne to be defyuered with your ſwoordes and ſpeates, you are foully deceyued, whereas God wouldе not that ye ſhouldе eſcape the handes of your enimies. Open your eyes, and ſee what Dauid the annoynted of the Lorde ſayde: *For the Lorde wyll ſaue neyther by ſwoorde nor*

ſpeare. Call to your remembraunce (ye very fooles) *Abraham* your father, whiche begate you, by what meanes he ouercame *Pharao* the kyng of Egypt, who violently had taken away *Sara* his wyfe from hym: ſurely none other way dyd he obteyne the victorie, then by prayer vnto the Lord, who ſtyrred the ſpirite of *Pharao*, and put hym in mynde to reſtore hym his wyfe *Sara* cleane and vndefyled. *Abraham* was quiet in his bedde, and at reſt from all troubles: but *Pharao*, that great Lorde and ruler, he was punyſhed in the meane ſeaſon with great plagues, becauſe of *Sara* whom he had taken to hym by violence, to defloure her, whiche God woulde not ſuffer, but rather vncouered *Pharaos* ſtethe, that he was fayne to ſhewe the ſecrets parts of his body to Phiſitions, to ſee if they could heale them. But who can cure the infirmities which GOD ſendes, or who knowes his intentes? For who knew that *Ieſchaciabus* byles coulde be healed with a plaſter of figges, or *Naman Syrus* leprie, with the waters of Iordane, or the bytter waters with wormwood? Wherefore when as no man coulde cure *Pharao*, he was glad and

fayne

layne to speake *Abraham* layde, and to entreate hym to pray vnto God to take away from hym this plague, and so by his prayer *Pharao* recouered. Then *Pharao* apparayled *Sara* in precious garmentes, gaue her gyftes, both gold, and syluer, and precious stones, and sent her home honest, pure, and holy, to *Abraham*, lyeing then in his owne house. *Isaac* also, when he was dryuen out by *Abimelech* kyng of the Philistines, and had with him the bonde seruauntes of his fathers housholde, to the number of. viii. hundred and. xviii. with whom *Abraham* hadde discomfited fiue kynges, beside many other moe of his famille, so that he had ben strong enough to haue inuaded the Philistines: yet he would not doo it, but with al meekenesse and humilitie, he vsed hym selfe towardes the kyng of that countrey. Notwithstanding, after he was dryuen out of that lande, the Philistines came vnto hym, and entreated hym, sayeing, We perceyue the Lorde GOD is with thee. &c. as it is written in the Scripture. What shall we say of *Iacob*, when he fledde from the presence of his brother *Esau*, he carped

nothyng with him but a bare staffe, wher-
with he passed ouer the riuer Iordane, as
it is written : With my staffe passed I
this Iordane. His necessaries that he toke
with hym for his iourney, was prayer,
wherewith he made all his warres. That
was it for the whiche God assisted hym,
when he went away to *Laban*, and when
he returned from hym, when also he was
deliuered out of the handes of his brother
Esau that sought to kyll hym. Moreour,
by the way as he returned, when he wrast-
led with a certayne man that ouercame
hym, Oh Lorde, who is able to number
the mercies of the Lorde, and the mar-
ueyles whiche he wrought with our fa-
thers of worthy memorie, *Abraham*, *Ie-
saac*, and *Iacob*? What should I speake
of *Moses* our shepheard, the man of God,
that feared the cruelitie of *Pharao*, vntyl he
writ in the lawe, that he had called the
name of his sonne *Eleasar*: for he sayd, The
God of his father helped hym, and delive-
red hym out of the handes of *Pharao*. And
when he came before *Pharao* to deliuer
Israel out of his handes, and to leade
them out of Egypt: what thyng els ouer-
came

came he the tyraunt withall, then with prayer: Dyd he not ouerthrowe the pride of *Pharao* and his charmers, onely with the rod of the Lorde, whiche he had with hym? Wherewith also he smote Egypt with ten plagues, and diuided the sea into xii. pathes. And at the red sea *Moses* resisted not *Pharao* and his hoast with force of armes, but with prayer: wherefore *Pharao* and all his were drowned in the bottome of the sea. But *Moses* sang a long of prayse vnto our God, whyle the souldiours of the Egyptians perished, that came agaynst *Moses* and the people of Israel with weapons, horses, and chariots. Notwithstandyng, by the meanes of *Moses* prayer they were ouerwhelmed all in the sea, so that not one of them escaped. Who is ignorant of this, that prayer is of more force then all instrumentes of warre: that it speedeth and hasteneth the helpe of the Lorde, and his sauyng health? Doo you not knowe when *Iosua* the minister of *Moses* passed ouer Iordane, that he was a warlike man, and had with hym very many most valiaunt souldiours? Neuertheles he destroyed not the seuen walles of

Iericho by force of warre, but al only with prayer, and with the shoutes and noyse of the priestes of the Lorde, our forefathers: Knowe ye not howe that prayer auayled *Gedeon*, when as he with three hundred men vanquished the whole host of *Madian*, *Amelek*, and the people of the East? If prayer had not helped hym, I pray you what had three hundred men been able to doo agaynst so great a multitude? Marke (ye fonde people) what chaunced in the arke of the couenaunt of the Lord, that the Philistines toke away. Our fathers truly were not able to recouer it by their swoordes and force of armes: but with that prayer that the iust men of that age made, the arke was brought agayne vnto his place. Consider the tymes of *Hezekia* kyng of Iuda, when as *Sennacherib* kyng of Assur came vp blaspheming and raylyng vpon the sanctuarie of the Lord God of hoastes, breathing out the pride and malice of his harte. By what meanes was he ouerthrowen? Dyd our fathers ouercome hym by force of armes? Nay without doubt: but with paper and supplication. For *Hezekia* the kyng went

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and put on apparell meete for prayer: in steede of a shyelde, he tooke sackcloth: for a helmet, he cast dust vpon his head: and in steede of arrowes and a swoorde, he set hand vppon prayer and supplication. And the prayer that *Hezekia* made, mounted vp so farre as no arrowe had been euer able to flee: so that his one petition and prayer turned ewe. 185. thousande most valiaunt men of the hoast of *Sennacherib*. Furthermore, the king of Iuda, and kyng of Israel, and king of Edom, ioyning their powers togeather, inuaded the *Moabites*, and in a wildernesse and vnoccupied and barren vyle lande, they were in great perill for thirst: What profited them their artillerie and furniture of warre? Did there not issue out for them at the instaunt prayer of *Eliseus*, a Prophete and man of God, plentie of waters in the desart, and a knocke in the wyldernesse? Came it not to passe also by the prayer of the same *Eliseus*, that a woonderfull hurlye burlye, a rumblyng, and ratlyng of charrettes of warre and of horses, was hearde in the campes of the *Syrians*, besiegyng the citie of *Samaria*, with the whiche noyse

the Syrians being afrayde, fledde, no man pursuing nor folowyng them? Ye knowe also, that by the prayer of the foresayd prophete, the famine and lacke of victuailles that was in the towne of *Samaria*, was turned into great abundance and plentie, insomuch that thirtie Ephas or measures of fine meale, were solde for one peece of siluer. Doo you not see (most foolysh men) howe our forefathers hadde the victorie euer by prayer? But let vs come to the beginnyng agayne, and speake of *Moses*, what tyme as he helde vp his handes towarde heauen: hadde not Israel the vpper hand of the *Amalekites* by his prayer? *Iesus* also by his prayer staied the Sunne & Moone in the sight of the people of Israel, and the Sunne stoode stil in *Gibeon*, and the Moone in the valley of *Aialon*, that the euenyng was chaunged into noone day, and so Israel vanquished theyr enemies. *Sampson* also that most valiaunt Giaunt, vntyll suche tyme as he had sinned: dyd not God euermore heare his prayer, and euer he gaue the victorie thereby? After he had once sinned, he decayed, as any other meane person. Lykewyse also king Saul,

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all the whyle he walked perfectly and purely, his prayer encreased his valiaunt-nesse and strength: but after he had once sinned, God left hym, and gaue hym ouer. Dauid also king of Israel, of famous memorie, from the tyme of his youth tyl his last ende, his valiauntnesse neuer fayled hym: and why? because he alwayes was helped by his prayer, neyther wouldе he euer fight agaynst his countreymen and native people, when as Saul persecuted him. Wherefore he preuayled agaynst his enimies, and because he abstayned to lay his handes vppon his brethren: therefore afterwarde all nations feared hym. Dyd not *Asa* kyng of *Iuda*, accompanyed with a small number of men, make an expedition agaynst the *Æthiopians*, and praying to the Lorde God, sayde on this wyse, *We in deede knowe not what to doo, but our eyes are bent vppon thee, &c.* Whiche prayer the almightie dyd heare, and the victorie folowed, so that *Asa* slue in the campes of the *Æthiopians* tenne hundred thousande men. *Debora*, a prophetisse, by her prayer brought to passe great health in Israel. What shall I tell of Ma-

uers other iuſt and godly women, whiche by theyr prayers obtayned many thynges. Tell me (ye mad men) knowe ye not what *Amaziabu* kyng of *Iuda* dyd? He hauyng warres with the Edomites, vanquiſhed them, and led them priſoners with their wyues and chyldren, & Idolles alſo, to Hieruſalem: then fell to wooryhpppyng of the ſame Idolles that he had taken from the Edomites, ſayeing vnto them, You are they which haue ſaued me, therefore doo I wooryhpp you, & by you haue I ouercommed the Edomites. To whom when a prophete of the Lord came, and aſked him, Why ſeekeſt thou & ſerueſt the goddes of that people that were not able to delyuer them out of thy hande? By and by he taunted the Prophete agayne, ſayeing, Who made thee of the kinges counſell? Wherefore after that, he was no more reprehended of the prophete, for the Lord had determined to deſtroy hym, as it is written in the bookes of the Chronicles of the kinges of *Iuda*. Therefore he was taken priſoner afterwarde like a Fore, when he fought agayuſt *Ioas* king of Iſrael in *Bethſchemesh*. And ſo was he compared to a lowe

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and vile thorne or shrub, and *Ioas* vnto the noble and high Cedar tree. Yea all the euils that euer happened vnto vs in any age, it came of our selues: for our Lorde God is righteous in all his woorkes that euer he wrought vppon vs. Our enimies dyd vs neuer so muche harme, as we dyd to our selues, and to our lyues. Ye wote, the Gentiles tooke the pretious vessels of our sanctuarie away to *Babel*, and brought vs them agayne vndefiled: but we polluted and defiled them our selues, and the temple also with innocent blood, which we shedde abundantly within it, adding sinnes to sinnes euer mo and mo, breakyng the lawe with our euill actes. For who brought the Romanes first agaynst the Citie of Hierusalem, but *Hircanus* and *Aristobulus*? For they beyng at dissention betwixt them selues, and one harying the other, called the Romanes agaynst this Citie. Who brought *Antoni* and *Sosius*, Princes of the Romanes, agaynst Hierusalem, but Herode beyng at variaunce for the kingdome with the house of the *Chasmonaites*? Who also called *Nero Cæsar* to raigne ouer vs? Dyd you it not

your

pour selues? Howe therefore why rebell ye agaynst the Empyre and Dominion of the Romanes? If you wyll say, because the Romane president *Edomens* ordered you to bad: had it not ben meete rather to complaine of him to the Emperour, then to rebell agaynst the Romanes, & to make warre agaynst them? But you wyll say, we rebelled agaynst *Nero Cæsar*, because he dyd vs to muche wrong. Wil therefore then rebell ye nowe agaynst *Vaspasian Cæsar*, a most mercifull man, and one whiche neuer hurt you? Or why make ye not peace with his sonne, to be vnder hym, according as other nations be, that ye myght lyue, and not perish? Haue ye not a sufficient proofe of his clemencie and mercifulnesse, when as he hath cause to be cruell vppon no man so muche as vppon me, which drewe out my swoord agaynst the Romanes, and killed many of them?

Notwithstandyng, neyther he nor the rest of the Romanes haue doone me any harme. Yea, rather they haue bestowed many benefites vppon me: and although I was in theyr handes, yet they haue saued my life. I confesse, that before they

they hadde me prysoner, I would gladly many times haue fled to them, but I could neuer doo it, for I was euer afrayde of my wycked companions, lest they should haue kylled me, and so my death had been to no purpose. But nowe I prayse the Lorde God without ceassyng, because that for his vnmeasurable mercies sake, he would not suffer me to be entangled in the same mischiefes that you be in. Neyther woulde I wishe to be companion of suche lost vnthriftes and castawayes as you be, which haue shed the blood of innocentes in the Temple of the Lorde. In deede if I had been with you, I should haue been voyde of all hope as ye be, seeyng ye spare not your owne lyues, and your owne contumacie and stubburnenesse is made a snare for you. See I pray you, with howe great mischiefes you are laden. Fyrst the Lorde is not amongst you, insomuch that thorow the warres whiche you haue made amongst your selues, almost the waters of *Schiloach* are dryed vppe, whiche heretofore when the nations made warre agaynst you, flowed in great aboundaunce, and ranne ouer the banckes on

both

both sydes. But you are ouerthwart rebelles that haue euer prouoked the Lorde God vnto wrath, you haue made slaughters one vpon another in the myddest of the Temple of the Lorde: how can then the glorie of the Lorde dwell amongst you? Knowe ye not because of *Korah* and his congregation, the Lorde sayde vnto *Moses* and to his people: *Separate your selues from among this congregation, and I shal consume them in the twinckling of an eye?* But you are farre woorse then they, For without al remorse or pitie, ye pul downe the Temple of the Lorde with your owne handes, and you your selues set fyre on the sanctuarie, whiche most noble kynges and most holy prophetes buylded: and besydes all this, ye neyther spare your sonnes nor daughters. And although I be in the Romanes campe, yet I am not absent from you, for my most dearely beloued wyfe is with you, the wyfe of my youth, whom I can not set lyghtly by at this present, although I neuer had chyldren by her: but rather loue her most entyrely, because she came of a most honest and godly house, My deare father and mother

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are also with you, very aged persons: for my father is at this day a hundred and three yeeres olde, and my mother foure score and fiue: but the yeeres of my life are very fewe, cupl, and full of tribulation and sorowe, about three score and seuen, neyther haue I lyued yet so long, that according to nature I shoulde desyre to dye. Nowe therefore, if so be it you trust not me, but suppose I haue proposed these thynges to you deceytfully, and that there is no trust of *Titus* couenaunt and bonde, or that his league should be to your hinderaunce and discommoditie: goe to, if it come so to passe, it shalbe lawful for you to kyl my father and mother, and my wife. Yea, I swere vnto you by the Lorde our God, that I shal delyuer my life also into your handes, that you may doo with me what ye list: and by that meanes shal the blood of my parentes, my wyues, & mine, be in pledge. Therefore let the auncientes of the citie come forth, and I wyl make a league betwixt them and our Lord *Titus*. And doubt ye not, but as hytherto the Lorde God woulde you should be afflicted and punyshed by the gouernment of the

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Romanes: so hereafter, he shall benefite you thereby, and doo you good, if so be it you will once acknowledge and confesse that all dominion is chaunged and altered at his commaundement, and that GOD humbleth whom he list, and agayne whom he list he setteth aloft. But perswade your selues of this, that as long as ye refuse to be subiect vnto the Romanes, so long ye styre agaynst your selues Goddes wrath and hygh displeasure: and beyndes that, defer the longer ye prolong your redemption and deliueraunce, not onely to your selues, but also to your posteritie. Nowe therfore my brethren, I thought it my part to declare al these thynges vnto you, and it is in your power to chose whether ye list: for who so wyl, let him gene eare vnto me, and who not, let hym absteyne from my counsayle.

THe people hearyng these woordes and sayeinges of Ioseph the Priest, wept wonderfully, for they coulde haue been content to haue folowed his counsayle. At this tyme *Titus* gaue commaundement to al the Romanes, to sende agayne the

the Iewes that were prisoners, and the slaues into the Citie. By what meanes he shyfted from hym selfe the blood of the seruauntes, and layde it vpon the neckes of theyr maisters: for *Titus* tooke pitie of them through *Iosephes* oration, and his good counsel. The common people of the Iewes desyred nothyng more then to haue commed foorth, and to fall at agreement, to make peace with *Titus*: but *Schimeon*, *Eleasar*, and *Iehochanan*, captaynes of the seditious, set strong watche and warde at euery gate, chargyng them to kyll al that woulde goe foorth. Thus were many killed which would haue fled foorth to *Titus*, and the citie of Hierusalem was closed vp, that no man could get out nor in. In the meane season fell a great dearth and famine in Hierusalem, insomuche, that the seditious searched euery mans house and sellar for foode. And because a certaine housholder withstoode them, they kylled hym. Thus they dealt with al men that dwelled at Hierusalem, tyl the vyctuales in the Towne was all spent, that men began to seeke doung and very mans excrementes to eate, by whiche meanes

much of the people died for hunger. Whosoeuer at that time could get any hearbes or rootes, myce, serpentes, or other creeping woormes (whatsoeuer they were) to eate, he was counted happy, because he had founde meate to sustayne and saue his lyfe withall, in that hard famine and terrible hunger. Moreouer, who so had any corne in store that no man knew of, he was afrayde to send it to the myll, or bake it, because of the wickednesse of the seditious, lest they should take away from them theyr sustenaunce: Wherfore many did eate the drye corne vnground in theyr sellars priuily. At that tyme also were excesdyng ryche men in Hierusalem, whiche stale meate one from another, so that the father catcht meate from the sonne, the sonne from the father, the mother snatcht from her chyldren, the chyldren lykewise from theyr mother: and such as fled out at the gates, or otherwyse let them selues downe ouer the walles in the nyght season vnwares to the seditious persons, the Romans killed them without. This euil therfore and distresse encreased so long, tyll the people had deuoured all that euer crept on

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the earth, from the Mouse to the Spyder, from the Neuet to the Weesel: wherby a more greuous pestilence folowed, so that innumerable people of the Lord dyed, and there was no man to bury them. When they chaunced to finde any dead horse or other beaste in the towne, a man shoulde see many Israelites stryue & fight for it, in all pointes like to famished Rauens lighting vpon a dead carkase, so that in such contentions very many were slaine. Therefore when ditters men with their wiues & chyldren gat out of that citie to gather hearbs to eate, & chaunced among the Romans, the Romans laid hold of the litle childzen, and kylled them, saying, We wyl dispatch these, least when they grow ence to mans state, they make war vpon vs, as they fathers do at this day. So many as came out of the gates of the citie now and then, the Romanes killed, and hanged them vpon gallows ouer against the gates of Hierusalem, to the number of 500. After the same maner *Schimeon, Iehochanan, & Eleasar* dealt with those Romans whom they coulde by any trayne catche, euen hanged them vp vpon the walles. Whosoeuer

also they coulde perceyue woulde flee vn-
to the Romanes, they hanged them lyke
wyse ouer the walles to the number of fiue
hundred. But *Titus* gaue commaundement
to all his souldyers, that no man vppon
payne of death shoulde kyll any of them
that fledde out of Hierusalem. For he toke
pitie of the Israelites, and ceassed not to
speake friendly and louyngly to the *Ierosolymites*: so that he went yet once agayne
to the walles, and spake vnto the Iewes
on this sorte. Heare I beseeche you, the
counsell of *Ioseph*, and come vnto me, that
you may liue, & not perysh vtterly. Spare
your people: why wyl you oppresse them
vexed with hunger, thyrst, pestilence, and
besieging? But the seditious hearing *Titus*
speake, were woonderfully incensed, and
intended to adde mischiefe vpon mischiefe,
handlyng yet more cruelly the people of
GOD. Moreouer, they rayled at *Titus*,
to prouooke hym to anger, that he myght
leaue of speakyng to the people, whiche
hadde nowe almoste lost theyr obedience
and feare of the seditious. Wherefore the
seditious spake thus vnto the Romanes.
It is better for vs to dye for hunger, and

to

to be kylled in this affliction, so to come to the blisse and lyght we hope for, then to lyue, and see the most holy temple of God defiled and destroyed. When *Titus* sawe this, he commaunded an iron ramme to be set to the wall to batter it, that he might delyuer those poore wretches out of *Schimeon*, *Eleasar*, and *Iebochanans* hands, who held them in as captiues. At the same tyme, as they erected that engine to the wall, it fortuned there was in the campe a certayne young man, whose name was *Memaganin*, sonne of *Antiochus* of *Macedonia*, one of the kynges of the *Grecians*. who came at *Vaspasians* commaundement to ayde *Titus*. The same young man was very swyft, a good runner, and a hardie souldiour, but he lacked discretion. He came to *Titus*, and sayde, I can not but maruayle at thy souldiours that vanquisshe all nations, and dare not set vpon these Iewes, and kyll them. *Titus* hearyng the young kyng say so, smyled and sayde, Howe chaunces it, that being of this iudgement, thou buckleſt not thee selfe, and makeſt thee redy to doo like as thou sayeſt? Why drawest thou not

out thy swoorde, to declare thy manhood vppon them: Wherefore the young kyng encouraged him selfe, and called togeather all his *Macedonian* souldiours, then approched to the Iewes, and began to skyrmishe with them, shootyng with their bowes and arrowes apace. But at length the Iewes handled them so, that not one of the *Macedonians*, saue onely the young kyng, whiche by his good footemanshyp and swyft runnyng gate away, and returned to *Titus*. That *Memaganin* was of the kinrede of *Alexander* the great, king of *Macedonia*, which had the dominion of the whole worlde, and whom all nations and people stoode in awe of. *Iosephus* the priest demaunded of him whose sonne he was? He aunswered, I came of the seede of *Alexander*, I am the tenth from him. *Ioseph* sayd, It may well be as thou hast sayd, that thou art of the succession of *Alexander*, for the valiauntnesse of thy hart that thou hast shewed, declareth no lesse. Howbeit thou shalt understande, that the Romanes haue doone wysely to abstayne from the assault at this tyme, because they knewe they shoulde haue to doo with a most valiaunt

nation,

nation, whiche thou hauyng ſo well tryed, mayeſt repoꝛt and teſtifie when thou art aſked the queſtion.

AFter this, *Titus* diuided his whole armie, and layde them pꝛiuilie in ambuſhes rounde about the walles. He pꝛepared moꝛeouer foure rammes of iron to batter the walles. Of theſe, one he planted vppon the ſide of the place called *Antochia*, the engine was thirtie cubites long. The ſame nyght captayne *Iehochanan* with his company iſſued fooꝛth, and vndermined the ground vnder the wheeles of the wagons that bare the ramme, putting pitched booꝛdes, oyled, and done ouer with bꝛimſtone, in the trenches vnder the wheeles, & vnder the booꝛdes they ſpꝛead leather, whiche likewyſe was ſmeared and done ouer with pitche, oyle, & bꝛimſtone. Then they ſet fire vpon the booꝛdes, which burned tyll they came to the feete of the ramme: and they once ſet a fire and burnt, the engine fell vppon the watche that was appoynted to keepe it, beyng a ſleepe, and kylled them. Whereat the Romanes were wyche diſmayed, and ſayde, It is

not possible we shoulde assault this Citie hereafter: for they haue burnt all our engines of warre, wherewith we haue subdued all other kingdomes: so that nowe of fiftie iron rammes whiche we brought with vs, we hadde but fiue left, and the seditious Iewes haue burnt three of them, what shall we nowe doo? Howe shall we batter the walles hereafter? The Iewes vppon the walles hearyng their woordes, flowted them, and laught them to scorne. Wherefore *Titus*, incensed with anger, commaunded the other three rammes to be addressed in the place of that whiche was brent. In the meane season, whyles the Romanes were at woorke, foure young men mooued with a great zeale, whose names were, fyrst *Thopatius Galileus*, then *Magarus Chebronita*, the thyrde *Iorminus Schomronita*, the fourth, *Arius Ierosolymita*. These all armed, issued out into the campe of the Romanes, that then stoode about their three engines and iron rammes, deuising howe to batter the walles of the Citie, of whom some those young men kylled, the other fled. Then two of them stoode at defence

to

to keepe of all them that approched nygh the engines, whyle the other two, *Ierosolymitanus* and *Schomronita* daubed the timber with a certayne matter whiche they had prepared to make it take fyre, and strayght way set fyre vpon them, so that sodaynely the rammes were on a lyght fire. Then they al foure ioyning togeather, withstode the Romanes that they shoulde not come at the engines to quenche the fyre. Shortly the Rammes fel downe, and the Rammes stood aloofe, hurling stones, and shooting thicke at them: for they were afraide to come nigh them, because of their great fiercenesse, although they were three M. men that kept the rammes. Yet these foure set nothyng by them, nor neuer went of the ground, til the rammes were cleane brent vp, shot ꝑ Romanes neuer so thicke at them. *Titus* hearyng of the valiantnesse of these young men, and the harmes that they had doone vnto the Romanes: made speede with his whole hoast to saue the rammes from the fyre, and to apprehende those young men. Then forthwith issued out *Schimeon, Iehochanan*, and *Eleasar*, captaynes of the seditious, with their souldi-

ours, sounding their trumpets, and made the Romanes retyre, that they coulde not come nygh the fyre, & so rescued the foure young men from the Romanes that had enuironed them rounde about. In that skirmishe were kylled ten thousande men and fyue hundred. Then geathered togeather all the whole armie of the Romanes, to assault the Iewes at once, approchyng harde to the walles of Hierusalem, there they cried vnto the Iewes, saying, What, are ye Oxen or Goates, that you fight vpon this fashion vpon the walles? Wyl ye be taken in the middest of the citie, lyke as Oxen & Goates are taken in their foldes? If ye be men come fooryth, and let vs trye our manhood here in this plaine. But you by stealth and at vnwares set vppon them that keepe our engines, snatchyng them vp lyke as it were Wolues shoulde snatche Sheepe, then runne away into the towne, as the Wolues runne into the wood. If there be any manhood in you, beholde we are redy here, come fooryth to vs, so many for so many, and then we shal see what ende wyl come thereof. When the captaynes of the seditious hearde that, they spake vnto

the

the warriours that were in Hierusalem: which of you wyll goe out with vs to these dogges, to shewe our force and stomackes, for the sanctuarie and citie of the Lorde: Then fiue hundred tall felowes of theyr owne accord issued out vpon the Romanes sodaynely, slue. 8000. men, and compelled the rest to recule from the walles. The Romanes then wyst what valiauntnesse the Iewes had, for the Romanes were in number. 40. thousande fighting men, and the Iewes were onely fiue hundred, whereof not one of them was kylled in that skirmish. The Romanes a farre of shot at the Iewes, and hurled stones, to whom the Iewes sayde, Come hyther to vs, are not you they that called vs foorth, and prouoked vs to come to you? Why come ye not nowe neare? You goe about to driue vs away with arrowes and stones. What doo ye thinke vs to be dogges? and that we are afrayde of your stones? Are we not men? yea, we are your maisters and betters, for ye runne away from vs, as seruauntes flee from their maisters, when they folowe them to beate them.

Titus

Titus seeyng his armie, part to be slen, and part to be slayne, he cryed to his people, sayeing, Is it not a shame for you ye Romanes, and a woonderfull great dishonour, to flee from the Iewes, so hunger beaten, famished, almost dead for thyrst, and besieged? Alas, how shall ye put away this your rebuke and ignominie? when as al nations, whiche heretofore ye haue most valiauntly subdued, shall heare that ye flee from these dead Iewes, whose whole lande we haue in possession, so that they haue nothyng left but this onely towne, whiche we haue also so battered, that they haue but one only wall to defend them? Besides this, they are very fewe, we are innumerable, they haue no nation to ayde them, we haue helpe of all landes: why then doo ye flee from their sight, lyke as the small impotent birdes flee from the Eagle? What though the Iewes bowe and hasarde them selues desperately for their temple and lande: why doo not you the same also in these warres, to get you a renowme of valiauntnesse? Thus the Iewes preuayled that day, and had the vpper hande: wherefore they returned into

into the Towne with great glory, hauyng put the Romanes to so great a foyle. *Titus* commaunded his to addresse and prepare the other two rammes that were left, to batter the walles of Hierusalem withal. Wherefore the Romane Carpenters cast a trenche, to prepare and set vp the Rammes within it, in suche place as *Titus* hadde assigned them. The Iewes were ware of it wel enough, but wynked at the matter as yet, vntyll they had planted the maister beames betweene the standyng postes. So when the worke was finished, euen to the hanging vp of the engins betwixt the standing postes, to shake the wall withall, the Romanes beyng secure and voyde of care, nothyng mistrustyng that the Iewes would sturre, because they had been quiet a fewe nightes, and neuer issued foorth of the citie. Vpon a certaine night, a prety whyle before day, the three principal captaynes of the seditious came & cast theyr heades togeather, to deuise what they shoulde doo. *Eleasar* gaue this counsel, & saide, You two the last time issued out, burnt three rams, and gate you renowne, and I kept the gates the whyle:

nowe

nowe keepe ye the gates, and I wyll issue out with my men agaynst the Romanes to get me a name also. The other answered, Goe then a Gods name vnto them, the Lorde God of the sanctuarie whiche is in Hierusalem shalbe present with thee, but beware thou be not slayne, and in any wyse thou be not taken alyue. To whom he answered, The Lorde God shal keepe me, for vpon the trust of the righteousnesse of my father *Anani* the hygh priest, and his sincere seruice vnto God, I wyll set vppon them. *Eleasar* therefore chose an hundred valyant souldyers, and with them he issued out of the Towne before day. The same nyght the Romanes had made fiers about theyr engynes where they watched, because of the colde. The artificers and souldyers that kept watche and warde about the Rammes, were in number a hundred and fyftie. The day was the 27. of the moneth of *Kisleu*. whiche was the nienth moneth that *Titus* had besieged Hierusalem. *Eleasar* and his companie thus beyng issued out, came and founde some of the Romanes snortyng about the fyres, other watchyng in theyr wards,

November.

wardes, kylled them all, that not one remayned. Then some of *Eleasars* company set fyre vppon the Rammes, burnt the standyng postes, ropes, chaynes, and other instrumentes of warre. The artificers that were there, they apprehended aliue, and burnt them, so that no man escaped. When it was day, *Titus* was aware of the smoke of the fyre, mounting vp very foule, and stynkyng of the wood and men togeather, he drewe towardes the place therefore with his hoast, to see what the matter was. *Eleasar* in the meane season and his company, tooke as they myght great, euery man a peece of the engins out of the fyre, or some of theyr heades that they had kylled, and returned with great ioy, floutyng the Romanes, and laughyng them to scorne by the way, tyll they came to the gates of Hierusalem, where they were receyued of *Schimeon* and *Iebochanan* with great honour.

SOone after this, came many souldyers and great bandes of menne out of all Nations that were subiecte to the Empyre of the Romanes, to ayde *Titus*: to

to whom *Titus* declared what had happened hym in that siege, the stoutnesse of the Iewes, and how they had annoyed many wayes the Romane armie, addyng moreouer and askyng them: Dyd ye euer see foure men withstande tenne thousand and fiue hundred, so that they altogether could neyther ouerthrowe them, nor take them prysoners: but the foure slue the other, like as it hadde ben toppes of Cowcumbers smytten of with moste sharpe swoordes: When they heard this, they woondred all very muche. Then *Titus* spake vnto his hoast, and to them whiche were newely repayred vnto hym, to shewe theyr aduise and best counsel what was to be doone, lest we shoulde be ashamed (sayeth he) before all them that shall heareafter heare of our warres. The grauest and moste auncient of the Nations that were newely come to his ayde, answered, If it please your maiestie, let the Romanes breathe a whyle and take theyr rest, whiche are nowe weeryed with the sundrie battayles of the Iewes, and we, who are not so broken with labour, but freshe and lustie, shal trye what the Iewes can doo, we can

not

not thinke that they are able to withstand so great a multitude. But the princes of the Romanes desyred *Titus* that he would not permit them this, least he should encrease their owne sorowes, for peraduenture they should be discomfited (say they) of the Iewes, and the matter redounde vnto our shame. For if we which are acquainted with them, and know their maner of fyght, cannot sustayne their violence: how shal they do it that neuer had proofe of the strength and force of the Iewes? They shalbe to them like Hylope whiche groweth vpon the walles, in comparyson of the Cedar trees of Libanus. The other sayde, Nay, they should doo well enough with them. And they vrged *Titus* so instantly, that they constrayned him to graunt them their desyre. Then *Titus* gaue them leaue to set vppon the Iewes, thinking with him selfe peraduenture the Iewes may be put to the worse of these that wyll fyght without any feare, not knowyng the force of the Iewes: for the Romanes that haue had tryall of their strength, fight fearefully & warely. So the lordes of the straunge nations chose out of

theyr armies fourescore thousand men, ten thousande Macedonians, twentie thousand Englishe Britaines, fiue thousande Aramites, ten thousande Affricans, ten thousand valiant Burgundians, fiue thousande Hedarans, last of al, ten thousande Persians and Chaldeans. These therefore went into the playne whiche is by the sepulchre of *Iochanan* the hygh Priest, and from thence made an assault vppon the Iewes that were vpon the walles, setting vp theyr scaling ladders. *Iehochanan* sayde vnto *Schimeon* and *Eleasar* his companions, If you thynke good I wyll issue forth and skyrmishe with these vncircumcised, to let them se what I can do. *Schimeon* answeared, Let two of vs do it, and the thirde keepe the gates and walles, for thou alone art able to do nothing against them, they are so many. *Eleasar* alowed this aduise, offering hym selfe to beare *Iehochanan* compame. *Schimeon* bad them goe, saying, The Lorde of the sanctuarie geue them into your handes, and deale not with you at this tyme accordyng to your woorkes. Then *Iehochanan* and *Eleasar* issued with .xv. hundred good men of warre, the

nienth

nienth day of the moneth *Tefeth*, whiche was the tenth moneth that *Titus* had besieged Hierusalem) & ouerthrew of the Gentiles of that hoast .57. thousande and fyue hundred menne, beſydes three thouſande whom they tooke pryſoners: but of the Iewes were no more ſlayne in that fight then onely ſeuen, whoſe bodyes with much reioycing and great triumph they caryed with them into the towne, & buried them there, leaſt peraduenture the vncircumciſed ſhoulde haue miſordered them. The Gentiles that were left, with great ſhame and diſhonour returned vnto *Titus*, who reprehended them, becauſe they woulde not beleeue the Romanes. The next day folowyng, the Iewes brought foorth the three thouſande nobles and gentlemen that they had taken pryſoners, and plucked out of euery one of them an eye, and cutte of euery man the tone hande, after ſent them backe with ſhame and reproche to *Titus* campe. Then *Titus* conſulted with all his Princes what were beſt to doo with the Iſraelites: and when euery man had ſayde his mynde, he lyked neuer a mans counſell,

December.

sel, but sayde vnto them, Wel, I haue deuised this with my selfe, whiche I wyll folow, and no man shall bryng me from my purpose: we wyll keepe the siege without any assault or skyrmyth, for their victuals fayled them long agoe, and so they shal be famished. Beside this, when they shall see vs cease to fight with them, they wyll fal at variaunce amongst them selues, and kil one another. This counsel was thought good of all *Titus* Princes: wherefore they besieged the Towne as *Titus* commaunded, and closed vp all the wayes of the citie rounde about, least the Iewes shoulde as they had doone before, come vpon them at vnwares. They appointed moreouer watche day and nyght, to take heede that no man shoulde comme out of the Towne to geather hearbes for theyr sustenaunce. Then encreased the hunger in Hierusalem, whiche yf it hadde not ben so greeuous, the citie had neuer been wonne: for the souldyers of the Towne were lyghter then Eagles, and fearcer then Lyons. There dyed therefore of the famyne woonderfull many of the Ierosolimites, so that the Iewes coulde not fynde

place

place to burie them in, they were so many in euery place of the towne. Many cast they? dead folkes into they? welles, and tumbled in them selues after, and dyed. Many also made them selues graues, and went into them alyue, where they taried day and nyght, and dyed vnmourned for. For al mournyng and accustomed lamentation for the dead was left of, because of the vnmeasurable famine, whiche was so great that it can not be told, and I can not rehearse the thousandth part of ỳ mischiefe that folowed of the hunger. *Titus* seeyng the innumerable carkases of the dead that were cast into the hooke Kidron lyke doung, was woonderfully amased with feare, and stretched out his handes towarde heauen, saying, Lorde God of heauen and earth, whom the Israelites beleeue in, clense me from this sinne, whiche surely I am not the cause of: for I required peace of them, but they refused it, and they them selues are long of this mischiefe, they haue sinned against their owne soules and lyues: I beseeche thee recken it not to me for a sinne, that the Iewes dye on this fashion.

AT that tyme, certayne wycked persons of Hierusalem slaundered *Amittai* the Priest falsely, sayeing to Captayne *Schimeon*, Beholde, *Amittai* the hygh Priest, whiche dyd let thee into the Citie, goeth about to flee to the tentes of the Romanes. Thou hast experience of his great wit and wysdome, how he also knoweth al the secrete wayes into the towne, temple, and sanctuarie: and who can tel whether he wyll bryng the Romanes some nyght at mydnyght into the citie? Therefore *Schimeon* sent certayne to fetche *Amittai* and his foure sonnes vnto hym.

They that were sent, brought *Amittai*, and but three of his sonnes, for one was fledde to the Romanes, and came to *Ioseph*. When *Amittai* with the other were come to *Schimeons* presence, he besought hym he myght not lyue, but to be put to death by and by, lest (sayth he) I shoulde lyue to see the death of my chyldren. But *Schimeon* was harde harted, and wouldne not be entreated: for it was Gods wyll that *Amittai* shoulde be punyshed, because he was the bryngar of *Schimeon* into Hierusalem: and therefore

fell

fell he into his handes, whiche for good, rewarded hym with euyll. *Schimeon* commaunded a sort of murderers to place *Amittai* vppon the walles in the sight of the Romanes, and sayd vnto hym, Seest thou *Amittai*? why doo not the Romanes deliuer and rescue thee out of my handes, thee I say, whiche wouldest haue fledde away vnto them? *Amittai* aunsweared nothyng to this, but styll besought hym that before his death he myght kisse his sonnes, and byd them farewell: but *Schimeon* vtterly denyed hym. Wherefore *Amittai* weapt aloude, sayeing to his sonnes, I brought (deare chyldren) I brought this theefe into this towne, wherefore I am counted nowe for a theefe mee selfe. All this mischiefe whiche is come vppon me and you, it is myne owne dooyng, because I brought this seditious villayne into this holye Citie. I thought then, peraduenture he wyll be a helpe to the towne: but it is nowe prooued contrary, for he hath been a most cruell enimie of the same. It was not yenough for vs to keepe one seditious personne, *Iehochanan* I meane, whiche tooke to hym *Eleasar*

the first beginner of sedition: but I must
bryng in also this wicked *Schimeon*, which
is ioyned to our foes to destroy vs. In
deede I neuer brought him in for any loue
I bare vnto him, but all the priestes and
the whole multitude of the people sent me
to fetche hym: notwithstandyng, I am
worthy of this iust iudgement of God, be-
cause I toke vpon me such an ambassage.
What shoulde I speake of thee thou most
wicked *Schimeon*? for whether so euer
thou turnest thee, thou bringest al thinges
out of frame. In deede thou dealest iustly
with me, because I haue sinned vnto
God, to his people, and his citie, in that
I haue brought thee in, to be a plague
to it, wherefore I am worthy to be sto-
ned. Notwithstandyng, it had been thy
part, thou wycked murderer, to deliuer
me and my sonnes from the handes of
the other seditious, for I haue wrought
them displeasure, but to thee haue I
doone good. Howbeit, our God will not
alter nor change his iudgementes, whiche
is, that I shoulde fall into the swoorde of
thy hande, for that I made thee to enter
into this citie, wherein I offended God
greeuously.

grecuously If euer I had purposed to flee vnto the Romanes, couldе I not haue doone it before I brought in thee? for at that time hadest thou no rule ouer vs. And before we called in thee, *Iehochanan* with his sedition was an offence vnto this citie. Wherefore we perswaded all the auncient of the towne, that thou shouldest be an aide vnto vs, to driue out our foes: but thou in whom we put our trust, art become our enimie: yea, thou hast been woorse then they, for the other put men to death priuilie, thou dooest it openly. Who is he that hath strengthned the power of the Romanes? Art not thou he which hast kylled the souldiours of God in the myddest of this citie Hierusalem? for fewe haue ben slaine without. *Titus* would haue made peace with vs, taking pitie vpon vs: but that same vyddest thou let and hinder, euery day mouyng newe warres, and stirring newe batayles. *Titus* gaue charge to his souldiours to laye no handes vppon the temple: but thou hast polluted and defiled the temple of the Lorde, sheddyng blood without measure in the myddes thereof. *Titus* went backe from vs vppon

the holy day of the Lorde, and ceassed from fightyng, sayeing, Goe and obserue your holy feastes in peace: but thou vnhalowedst the feast of the Lord, and slashedst out the continuall fyre with innocent blood. All these euylles which thou hast committed (thou murderer) are imputed vnto me, because I brought thee into the towne. Nowe therefore this vengeaunce is appointed to myne age of the Lorde God, and by thy handes shal I goe to my graue with sorowe, because I by my foolishnesse was a doer in this mischiefe ỹ is wrought by thee. Albeit nowe thou wycked *Schimeon*, in this that thou kyllest me ere that myne eyes may see the burnyng of the temple, it pleaseth me very wel: but what needeth thee thou murderer, to put my sonnes to death before my face? why doest thou not spare myne age? Would God that lyke as I shall not see the burnyng of the temple, so also I myght not see the blood of my children shed before my face. But what shall I doo when God hath delyuered me into the handes of a most wycked man? Wo be that were the auncients of Hierusalem, abhorred *Iehochanan*, because

because he murdered olde men without all reuerence, but he slue no young men: thou destroyest olde and young, great and small, without any pitie or mercie. *Iehochanan* mourned for the dead, and buried them also: thou playest vpon instrumentes at their burialles, singest to the Lute, and soundest the Trumpet. Then spake he to *Schimeons* seruaunt, who was redye with a swoorde in his hande, and an axe, to kyll him, and to cut of his head, saying, Goe to nowe, and execute *Schimeon* thy maisters commaundement: behead sonnes in sight of their father, and let me heare the voyce of crueltie in my sonnes, whiche notwithstanding I forgeue thee. For as I shall see and heare that agaynst my will: so I dare saye thou kyllest them not wyllyngly. Woulde GOD that *Schimeon* woulde suffer me to kylle my sonnes, and whyles I am alyue to embrace them or they dye. But thou gentle minister, in one thyng shewe thy pitie towardes me, that when thou hast put my sonnes and me to execution, seperate not our bodyes, neyther laye in sunder theyr coples from myne: but so, that my body

may

may lye vppermoſt and couer theirs, to defende them from the foules of the ayre, leſt they deuoure my ſonnes bodyes, for it may fortune they may be buried. I beſeech thee alſo, that my mouth and tongue when I am dead, may touche my ſonnes faces, that ſo I may both embrace and kyſſe them. But what doo I delay or lynger any longer, ſeeyng the enimie denyes me this, to kiſſe them whyles we are yet alyue? See thou therefore that our bodyes be not ſeuered: and yf *Schimeon* wyll not permit this, that our bodyes may be ioyned in this worlde, yet can he not let our ſoules to be ioyned. For after I ſhalbe once dead, I doubt not but I ſhall ſee the light of the Lord. His ſonnes hearing their fathers wordes, began to weepe very ſore with their father, who ſayde vnto them, Alas my ſonnes why weepe ye? what auayleth teares? why doo ye not rather goe before me, and I wyll folowe as I may: for what ſhould I doo nowe, ſeeing God hath geuen me into the handes of a moſt cruell tyraunt, who ſpareth neyther myne age, nor your youth? But I truſt we ſhall lyue togeather in the lyght of the Lorde.

And

And although I can not be suffered now to see you enough, yet when we shal come thyther, we shalbe satisfied with beholding one another. Goe ye therefore my deare sonnes, and prepare vs a place. O that I myght goe before you, the Lord knoweth I would doo it gladly. But ye my sonnes, marueyle neuer at this that is chaunced vnto vs, for it is no new thyng. The lyke happened before this in the tyme of the Chasmonanites, when as *Antiochus* by his wyckednesse, put to death the seuen brethren, young men, in the sight of their mother, whiche was a righteous and a godly woman, who chaunced to finde this mercy at the Lordes handes, that she myght kisse her sonnes and embrace them, as they also kyst one an other before they dyed. All they were put to death by the crueltie of the vncircumcised King of the Macedonians: yet obteyned they that, which is denyed at this day to vs that are put to death by *Schimeon*, who hath the name of an Israelite, who beareth also the couenaunt of our father Abraham in his flesh. And would GOD it myght fortune vs to lyue in their Inne or place

of

of reſt, which albeit it wyll not be graun-
ted, yet we ſhalbe theyr neyghbours, ſeeing
that we alſo dye for the lawe of the Lorde.
Therefore be of good comfort my ſonnes,
and lament not for my ſake. For I iudge
this my miſery eaſyer, and not ſo great as
the calamitie of *Zidkiahu*, whoſe ſonnes
were fyrſt kylled, then his eyes put out by
the Kyng of Chaldea, and he lyued many
yeeres after: we are ſo muche the more
happyer in my minde, becauſe we ſhal dye
togeather. Then ſayde *Amittai* to *Schi-
meons* ſeruaunt whiche ſhoulde kyll hym,
Make ſpeede, I pray thee, and kyl me firſt
before my chyldren dye, then after kyll
them alſo, that we may dye togeather: for
ſo it is more expedient for vs, then to ſee
the Temple of the Lord turned into a but-
cherie or ſlaughter houſe to ſlay men in.
After cried he vnto God, ſaying, I beſeech
thee O Lord God moſt high, which dwel-
leſt in the hyghest, iudge this *Schimeon* ac-
cordyng to his woorkes, rewarde hym ac-
cordyng to his deſerupnges. For thou art
the God almightie & dreadfull, let not this
theefe dye therefore among the people of
thy paſture: but that his death may be
ſeuered

seuered from the death of other men, let
hym dye a horrible and a sodayne death, let
hym haue no tyme to confesse his sinnes,
and to returne hym selfe to thee, that thou
mayest receyue hym (for thou art wont to
receyue them whiche turne to thee by re-
pentaunce) for he is not worthie of repen-
taunce, whiche hath spoyled and wasted
many goodly thynges in thy Temple, be-
sides that, hath murdered most holy men
in the same. To the intent therefore that
thy iudgementes may be declared in hym,
I beseeche thee make him to be taken cap-
tyue of his enimies, togeather with his
wyfe, children, and familie, and al that euer
lone hym. Neyther geue vnto his soule
any part with the people of God, nor let
his portion be with the iust menne in thy
sanctuarie, for he is vnworthie of them,
because he hath not onely synned hym selfe,
but hath caused Israel to synne. Where-
fore let his iudgement and sentence goe
forth from thy syght, that he may see his
wyfe, chyldren, and his whole house, ledde
into captiuitie & bondage before his face.
Afterwarde let hym dye a straunge death,

such

such as neuer man heard of, let him be kylled of most cruel men, whiche when they haue smitten hym, may after quarter hym also whyles he is yet alyue, and that he may see hys goe into bondage. Let him also be a curse before all that shall see hym. Moreouer, let hym perceyue that my wordes and destinie is better then his, when as I goe vnto thee, in that great light, whiche he shalbe depryued of. After these wordes, *Amitai* sayde to the seruant who was appoynted to kyll hym: I beseeche thee, let me fynde so muche fauour at thy handes, that when thou hast slayne my sonnes, thou wouldest kyll me with the same swoorde, whyle it is yet wet with the blood of my sonnes, that our blood may be myngled, and this may be a recreation to my soule. Kyll me also in the syght of the Romanes, that they may auenge me and my sonnes vpon this most cruel *Schimeon*, they shalbe witnesses agaynst hym, that I was not theyr friende. But would God my matters were all in that state as they were before, for then should they perceyue me to be an enimie of *Schimeons*, and a friende of theyrs. Woulde

God

God. I had withstanded *Schimeon* at the first so earnestly, as I made warre vppon the Romanes, that I myght haue auoided his crueltie from the people of GOD. When he hadde sayde all these thinges, he prayed before God almyghty, sayeing, O God whiche dwellest in the hyghest, thou onely art most myghty and fearefull, open nowe the eyes of thy iudgementes, consyder and iudge betwyxt me and seditious *Schimeon*, whose malyce is becommen vnmeasurable vppon the people of God, that he whiche sheadeth the blood of them that feare thee in the myddest of the Temple, may be rebuked of thee with thy rebukynges, accordyng to his workes: make spedie vengeaunce, and prolong not, and that for the deathes sake of thy saintes, for thy iudgementes are the iudgementes of trueth. Then *Schimeon* gaue commaundement to foure cutthrotes of his, that three of them shoulde kyll *Amittais* three sonnes before theyr fathers face, and the fourth shoulde kyll *Amittai* hym selfe, and so the blood of the sonnes was myxt with the blood of theyr father. Afterwarde *Schimeons* seruaunt tooke the body of *Amittai*,

Sai, and layde it vppon the bodyes of his sonnes, as his desyre was, then tumbled them ouer the walles: After that, commaunded *Schimeon* that *Chananebu* the hie Priest should be put to death, whose body was cast vnto the bodyes of *Amittai* and his sonnes. *Aristius* also the Scribe, one of the noble men of Hierusalem, was kylled at the same tyme, and tenne moe iust men of his kinred and house, because they mourned for the death of *Aristius*. It fortuned whyle *Schimeon* was a kyllyng of those tenne, certayne substaunciall tyche men passed by, and were woonderfully amased, when they sawe the thyng, sayeing one to another, Howe long wyl GOD suffer the malice of *Schimeon*, and wyl not searche out the blood of iust men, nor reuenge them? Certayne seditious persons hearyng this, tolde it vnto *Schimeon*, who commaunded them to be apprehended, and murdered the same day. After this, there passed by eleuen of the noble men of Hierusalem, which seeing two and fourty innocentes to be put to death by *Schimeon*, they lyft vp theyr eyes to the heauens, and sayde, O Lorde GOD of Israel, how

howe long wylt thou hold thy hande, and keepe (in thyne anger agaynſt theſe tranſgreſſours of thy wyll: which when *Schimeon* hearde of, he commaunded them to be apprehended, and kylled them with his owne handes. *Eleaſar* the ſonne of *Anani* the Prieſt ſeeyng the malice and wickednesſe of *Schimeon* to be great, that he made away the iuſt and godly men of the Citie, and that there was no hope left, he tooke the towre of Hieruſalem, remayned in it, and kept it with his. *Iebudas* alſo a captayne ouer a thouſande men, which kept a Turret that *Schimeon* had made to put iuſt and godly men in, gate hym vp vppon the toppe of the walles, and cryed to the Romanes, yf peraduenture they woulde deliuer him, and the reſt that were at Hieruſalem. Wherefore he went about to eſcape with his thouſande men that he hadde with hym, and came toward the Romanes. But the Romanes truſted them not, thynkyng he had ſpoken this for deceipt: wherefore they came not to help hym. *Schimeon* vppon this kylled *Iebudas*, and the thouſande men whiche he had with hym, and commaunded theyr

bodyes to be tumbled ouer the walles in the sight of the Romanes. Then *Schimeon* cried to the princes and captaines of the Romanes, saying, Loe, these are *Iehudas* company, these woulde haue come forth vnto you, take their carkalles to you, and reuyue them agayne yf you can, or els deliuer the rest whiche yet liue out of our handes.

Gorion the Priest, father of *Ioseph* the Priest, which wrote this booke to the Israelites, was at that tyme in bondes and prison in a certaine Turret, a man of great age, vpon a hundred and thirtie, and no man could come vnto hym, nor fro him. *Ioseph* therefore went to the Turret where his father was kept, to vnderstande howe he dyd. He beheld also the Turret a farre of, yf he myght espie his father, and comfort hym. And as he passed by, looking vp to the turret, the seditious hurled a stone at hym, whiche hit hym on the head, that it ouerthrewe hym. The seditious seeing *Ioseph* cast out of his charret, determined to goe downe vnto hym: but when *Titus* had knowlegde thereof, he sent a great

strength

strength to helpe him vp agayne, and to defende him, that his enimies dyd hym no wrong. The seditious going about to take *Ioseph*, sounded a Trumpet very loude, whiche when *Iosephes* mother that was kept in *Schimeons* house heard, beyng now very olde. 85. yeeres, asked what was the cause of that hurlye burlye. They told her, that the seditious issued out at that shoute agaynst *Ioseph* to take hym. When she hearde that, by and by she ranne out of the house that she was kept in, and climed vp the walles, as lustily as though she had been a young gyrle of fourtiene yeeres olde, tare her heare, & cryed out, weepyng and sayeing before all them that were present: Is my hope then come to this? coulde I euer haue looked that I shoulde haue ouerlyued my sonne, and that I shoulde not be suffered to see hym, and to bury hym? I had trusted he shoulde haue buried me, and that he shoulde haue been a helpe to me in myne age, and when my whole familie by the seditious was almost made away and extinguished: yet I sayde, this shall comfort me. Nowe therefore what shall I doo, when I haue

none left to comfort me of all my children that I bare, for betweene the seditious and the gentiles our enimies, they haue slayne eyghtiene sonnes that I had, and what shall I doo nowe from henceforth, but couet death? for I desire not to lyue now any longer. And howe shoulde I receyue any consolation, when I see my sonne dead, and I can not burie hym? Loyde that I myght dye by and by, for I can not lyue any longer, since my sonne *Ioseph* is dead. She went vp yet further vpon the walles, tyll she came to the turret where her husbande was in prison, and stretcht out her handes towarde heauen, cryeing with a loud voyce: O my sonne *Ioseph*, my sonne where art thou? come and speake vnto me, and comfort me. The seditious hearyng her, laught her to scorne: but the Romanes when they hearde her, and knewe of *Ioseph* that it was his mother, they weapt and lamented her case, and many of the Iewes also that were in Hierusalem: but they were faine to restrayne it, lest they shoulde be perceyued of *Schimeons* cruell cutthrotes. Then *Iosephes* mother sayde to the seditious

that

that were by her vppon the walles, Why doo ye not kyll me also, which bare *Ioseph* my sonne, & nurst him with these breastes? Ye enmies of the Lorde haue murdered hym with other iust and ryghteous men, why kyll ye not me also? God be iudge betwixt me and you, that haue kylled my sonne gyltlesse. The seditious answered her, Canst thou not, yf thou lyst, tumble downe ouer the wall and dye? we wyll geue thee good leaue. When thou hast done so, the Romanes shall take thee vp, and burie thee honourably, because that thou art *Iosepes* mother, who is theyr frende. She answeared, Howe should I doo this euyll vnto mee selfe, to kyll mee selfe, and constrayne my soule to go foorth of my body, before that God doo call it? yf I shoulde doo so, I shoulde haue no hope lefte in the worlde to come, for no body wyll burie them whom they perceyue to haue kylled them selues. These and suche lyke, whyle she reasoned wysely, the seditious hearde, and mocked her. Wherefore she weapt the more aboundauntly, so that the Romanes and other godly men hearyng her wysedome, coulde not

abſtayne from weeping. *Ioſeph* when he heard his mother ſpeake, he gate on armour, and approched to the wall, accompanyed with moſt valiaunt Romanes, to defend him frō the arrowes of the Iewes, and ſpake to his mother. Feare not my deare mother, nor take any thought for me, for I haue eſcaped the handes of the ſeditious, God hath not ſuffered me to come into their handes. Wherefore I haue heard the woordes of theſe wycked counſellours, that adviſed thee to kill thee ſelfe, and thyne aunſweare agayne to them, whiche before thou gaueſt them I knewe thou wouldeſt aunſweare. God forbyd I ſay, God forbyd that *Ioſephes* mother, and the wyfe of *Gorion*, ſhoulde conſent to the counſell of the wycked. Wherefore (my deare mother) be content, and beare the yoke of the ſeditious paciently, and humble thee ſelfe before them. *Neuer ſtriue agaynſt the miſeries and calamities of this tyme, whiche thou canſt not alter nor remedie.* For they ſhall periſhe, but we ſhall ſtande and continue.

There

There were certayne men of Hierusalem at that tyme that came to the gates, ouercame the warde, and gate out with their wyues and chyldren, and so escaped to the Romanes, because they coulde no longer abyde the famine and the iniquitie of the seditious. They were faithful citizens and of great aucthoritie, whom when *Ioseph* hearde of, he brought to passe that *Titus* spared them, and receiued them to mercie. For *Ioseph* bare witnesse and reported for them that they were noble men of Hierusalem. Wherefore the Romanes receyued them, and gaue them foode & sustenaunce, but certayne of them coulde not brooke nor take it, because of their great hunger wherewith they hadde been long pined, and when the meate dessended downe into their bellyes, they dyed strayght. Theyr lytle chyldren also when they sawe bread, they fell vppon it, and receyued it in deede with their teethe, but they were not able to chewe it, and dyed holdyng the bread betwixt their teethe. *Titus* seeyng them dye when they tasted of meate, had rueth and compassion vppon them, and was

very sory, saying vnto *Ioseph*, What shall I doo for thy people, whiche assoone as they beginne to eate, dye strayghtways? *Ioseph* answeared, My Lorde, I remember I haue seene this experience, that they whiche fast long, and after wouldo take meate, fyrst they drynke a lytle sodden milke, or els eate of a certaine corne called *Simel*, sodden in milke, wherewith they strengthen their bowelles before they take meate: specially suche as walked through wyldernelles, whose bowelles were long emptie, when they came to places inhabited and founde meate, they were wont to vse this meanes. Therefore *Titus* commaunded his men to do as *Ioseph* had them, wherby many of the Iewes recouered, and many dyed of the flixe. These Iewes whiche were escaped thus out of Hierusalem to the campes of the Romanes, hadde swalowed vp fyrst their golde, siluer, and pretious stones, to hyde them, lest they shoulde be founde of the seditious.

They therefore whiche recouered and hooked meate, when they wouldo satisfie nature, they went alone out of the

campe,

campe, and after sought their golde and siluer and precious stones, whiche were digested in their excrementes, and so did they euery day. At length certaine *Aramites* and *Arabians* espying the Iewes to vse this fashion, tolde it amongest their felowes one to another, and made a conspiracie to laye wayte for the Iewes, and whom so euer that they gate, they rypt their bellies, to finde the gold and other iewelles which the Iewes had hydde there. And by this meanes the *Aramites* and *Arabians* hadde murdered two thousande Iewes. But when *Titus* hearde of this, he was wonderful wroth, and commaunded them to be apprehended that had doone this wycked deede, and to be put to death, whose goodes were geuen to the Iewes that remayned alyue.

They that were put to death for this facte, were two thousande *Aramites* and *Arabians* togeather. After this, *Titus* espied his princes and captaynes to haue decked their armour with golde and siluer, some of them also to weare golden sceptres, and some of siluer, with other ornamentes vppon their heades:

he

he called them togeather, and sayde vnto them, Lay away this geare, these thynges are they that prouoked the *Aramites* and *Arabians* to woorke this wyckednesse agaynst these poore and miserable Iewes whiche fledde foorth vnto vs, that they might liue vnder our protection. The captaynes therefore and princes of the Romanes, hearyng the commaundement of *Titus*, were obedient, and straight layde away from them those ornamentes of gold and siluer. *Titus* also gaue commaundement, that the rest of the *Arabians* and the *Aramites* shoulde be banished the campe, and that no man hereafter shoulde commit any suche heynous deede agaynst the Iewes. Notwithstandyng, when as any *Aramite* or *Arabian* coulde geat any Iewe farre out of the campe that no man might see it, he killed him. Of the Romanes in the campe, no man eyther dyd or sayde any euyll to the Iewes, saue certayne vngodly ruffians, whiche had learned at the *Aramites* and *Arabians* those euyll and wycked pranckes: for they also when they chaunced to meete with any Iewe out of the campe,

yf there were no man by, they killed him, and tooke away his gold and syluer that lay hyd in his bowelles. When this came to *Titus* eare, he commaunded to make proclamation in this wyse.

Who so euer he be that hath seene, heard, or knowen any thyng of this horrible deede, whiche is committed of certayne Romanes vpon the Iewes, or whosoeuer hath done any such thing him selfe, let hym come and make relation vnto *Titus*, whiche yf he doo, the matter shalbe forgeuen him, yf not, he shall beare the burden of his owne wickednesse, and stande at his perill, yf any thyng be prooued by him hereafter. Therefore certaine Romanes whiche knew with them selues that they had committed the deede, and beyng afraide of *Titus*, reasoned with them selues thus: If we doo not confesse vnto hym the trueth, he wyll by his wysedome searche out these offendours, and punyshe them by death. Wherefore trusting vnto *Titus* woordes of the proclamation, they came all, whosoeuer hadde eyther doone it hym selfe, or knowen other to doo it, and declared it vnto

Titus.

Titus, saying, This haue I doone, this haue I knowen, this was I accessarie vnto, and haue not hytherto made thee priuie therunto. There were of them in number three hundred and twentie menne that made this confession, all those *Titus* commaunded to be cast into hotte Ouens, and to be burned. This doone, the Iewes were more safe euer after in the Romans camp without all ieopardie, no man hurting them eyther in woord or deede. Yea, yf any Romane founde a Iewe abrode wandering, he conducted him gently & peaceably into the campe. There was a certaine Scribe of Hierusalem at that tyme, a faythfull man, whose name was *Menachem*, sonne of *Seruk* the Scribe, whose auncestours had serued *Esdras* the Scribe, of woorthy memory, in *Babylon*: and beyng a Keeper of the least gate which was in Hierusalem, vppon that syde towardes the brooke *Kidron*, noted the number of the dead that were carryed forth to burying by that gate, and found they came to. 115. M. 8. C. and. 8. persons, which were all of the nobles and Gentlemen, or at the least of the substancialleſt

ſtanciallest of the Iewes. *Titus* on a tyme (*Ioſeph* being preſent) aſked the queſtion of thoſe princes of the Iewes whiche were fledde vnto hym, ſayeing, I charge you vpon your fidelitie, to ſhew me how many Iewes be dead in the Towne, ſence the tyme I beſieged it to this day. They gaue him the number therfore euery man as farre as they knew, of the dead which were caryed forth at all the gates to be buried: and the ſumme came to ſeuen hundred thouſande, fiue hundred, ſeuentie and fiue, beſydes them that euery where lay dead in the houſes and ſtreetes: beſydes them alſo that were ſlayne in the Temple, and they that lay here and there vnburied. Which when *Titus* heard, he marueyled greatly, and ſayd, It is wel knowen to the Lorde GOD of heauen, that I am not the cauſe of theſe euyls. For I deſyred to be at peace with them oftner then once, but the ſeditious euermore would nothing but warre warre.

AT that tyme the hunger beganne to waxe very great in the Towne amongſt

amongest the seditious, whiche neuer lacke before this, for they tooke it alwayes from other men by force, tyll nowe at the length they were distressed with hunger them selues: so that after they had eaten vp al their horses, they eat also their doung, and the leather of the charrettes: neyther was there left anye greene bowes of the trees, nor any hearbes, that the seditious myght geat to eate. For the Romanes had hewed downe all the trees, and cut downe all the bushes rounde about Hierusalem by the space of. 13. myles, so that the whole fielde and territorie of Hierusalem was spoyled, which heretofore was replenished with marueylous goodly Gardens, and most pleasant Paradyses. After that, the Romanes made vp an other iron Ramme, very terrible: this they bended agaynst the walles, to see yf there were any souldyers lefte in the Towne, so stout as they were in tymes past. When the captaynes of the seditious sawe that, they issued out with theyr companions agaynst the Romanes, and slue very many of them in that skyrmyshe. Wherefore Titus sayde,

it is not wysdome to fyght with them any more, but rather with the ramme to shake and batter the wall, for they haue no more but this wall left, and so we may bryng in our whole hoast at once vppon them, and subdue the seditious. This counsel of *Titus* was lyked of all the Princes and people. The captaynes of the seditious mistrustyng no lesse then the Romanes entended, that they would be occupied hereafter in batteryng they wall, began to buyld a countermure within, ouer against the place where the Romanes wrought with they ram, which was in the playne by the tombe of *Iochanan* the hygh Priest, for there was none other place besydes, that they myght approch vnto with they Ram, and there the Romanes had made two breaches in the two other walles before. The seditious made this countermure, because they were not able to burne the iron ramme, as they had doone before, beyng now almost famyshed and so pined away, that they coulde scarse stand vppon they legges. For yf they had been so lusty as they were before, and able to set a fyre the engynes, the Romanes had neuer ben

able to wynne the Towne, but should haue ben compelled to leaue the assault, as they were constrayned to geue ouer skirmishing and fighting. On a certayne tyme, when the Romanes fledde, the seditious pursuyng and kylling many of them, sayd, the Romanes wil once be weerie, leaue of theyr siege, and goe theyr wayes, that we may dwel at libertie, and turne to the Lord our God. And when they returned at this tyme, or at any tyme prosperously into the towne, they oppressed the people the more cruelly, exactyng foode of them, and sayeing, Geue vs meate, yf ye wyll not, we wyll eate your flesshe, and your sonnes. But the Romanes tooke courage to them selues, determined to fight stoutly, and sayde one to another, let vs sticke to it harde, and be valiaunt in our fightes, it shalbe shame for vs to flee from these feeble and hunger starued Iewes, which are more lyke dead images, then lyuyng persones. Therefore they began more earnestly to set vpon the walles, and to make a batterie sodaynely, they beat downe a great part of that inner wall whiche the Iewes

had

had newly erected, and gaue a great shout, saeying, Hierusalem is wonne, we haue gotten the Towne. But when they looked a litle further, they espyed another countermure rayled ouer agaynst the breach: Wherefore the Iewes through the towne gaue also a great shout, and sounded theyr Trumpets, reioysyng that they had buylded an other newe countermure for that whiche was battered downe. The same was in Captaine *Iebochanans* warde. The Romanes seeyng the countermure, and hearyng the Iewes make such triumphes in the towne, were much astonied, al theyr ioy was dashed and turned into dumpes, so that they coulde not tell what they shoulde doo with that stubberne people of Hierusalem, which had doone them suche damages. The Romanes set vpon the Towne agayne another way, whom *Titus* wylled rather to remooue the engyne, and to bende it to the newe wall, whyles it was yet greene and vnsetled, sayeing, let vs batter it, and we shall see it fall by and by, and then shal we enter the Towne. The Romane Captaynes folowed not *Titus* counsale, but scaled

the walles whiche they had battered. The Iewes defendyng theyr countermure, fought with the Romanes within the breache, repulsed them from the wall and the Towne, and so hauyng abated muche the strength of the Romanes, returned to theyr lodgynges. Then sayde some of the Romanes: we wyll neuer beliege this Towne any longer, for we shal not be able to geat it whyles we lyue. And therfore let vs breake vp and depart, before we be all destroied with this siege: for except we doo so, we shal all be consumed therein. Titus seeyng his souldyers to make so harde a matter of the wynnyng of the towne, called them al togeather, and said vnto them, Tell me nowe ye Romane Princes, doo ye not knowe that *all warres and other busines whatsoeuer they be, are more harde, and requyre greater diligence in the end, then in the begynning?* in whiche who so trauayle, if they faynt in the end, doo they not labour in vayne? euen as your labour shalbe in vayne, yf ye geue ouer the siege nowe. Consyder a shyppe, when it hath compassed the whole Sea, and is nowe redy to arryue at the shoare, beyng trou-

bled

bled with a tempest, if the mariners should then be negligent, the shyp may easily be lost, and all they whiche are in it perysshe, the mariners disappoynted of their purpose, in that they shall not attayne vnto the place whiche they coueted to come vnto. Likewise buylders, if they finisshe not their woorke, but leaue of afore they make an ende, is not all their labour lost and spent in vayne? Husbandmen also, yf they tyll their grounde, and then sowe it with seede: shall they not loose theyr paynes, vnlesse they wyll also mowe it? In lyke maner, you haue foughten very long agaynst this citie, many Princes of you and woorthie men haue been slayne, and nowe you may see the strongest walles of the towne are broken and made equal with the earth, the people your aduersaries consumed with hunger, pestilence, and swoorde: What shall it then auayle you all that euer you haue doone, yf you slacke your diligence, and wyl not finisshe the woorke of the siege? Haue you not then employed your labour in vayne? And why shoulde this newe wall so dismaye you? yea, why doo ye not prepare your selues to beate

downe this newe wall, whiche is muche
slenderer then the other three that ye haue
cast downe: Also be it ye woulde deter-
mine to leaue of the siege, had it not ben
better for you to haue done it at the begin-
nyng, whyles your armie was yet whole?
Nowe, when as you are fewe, and your
most valiaunt souldiours slayne, why doo
you not rather choose to dye then to lyue?
Dyd not you once enter this towne, in the
tyme of *Nero Cæsar*, to defend his name?
nowe therefore when *Vaspasian* your fa-
ther raigneth, who is not onely of greater
power then *Nero*, but also more gen-
tle towarde you then euer was *Nero*,
yf you shoulde abate and slacke your en-
deuour and diligence, it shoulde be to
your great shame and reproche. Why
take ye not ensample of these Iewes
valiauntnesse, whom nowe alreadye,
swoorde, pestilence, and famine hath wa-
sted, so that they haue no hope left: ne-
uertheless they fight styll, and neuer
geue it ouer. Do you not see euery day,
howe some of them issue out of the
towne, and boldly assayle you, not with-
out ieopardie of theyr lyues, insomuche
that

that sometymes they dye for it? Whithe thinges they doo for none other cause, then to get them prayse and renowme for their great prowesse. When as *Titus* had wel debated these thynges, and such lyke in the eares of his souldiours, a certayne valiaunt man named *Sabianus*, sayde vnto his felowes, Who so dare goe with me to assault these Iewes, let him come hyther to me, that we may fulfyll the commaundement of *Cæsars* sonne our Lord and Captaine. And foorthwith he tooke his target, and his drawen swoord in his hande, made toward the towne with sleuen tal felowes folowyng hym, whose valiauntnesse and courage *Titus* woondred at greatly. The Iewes kept their warde vppon that part of the wall, where the Romanes hadde had a repulse of late: so when they sawe *Sabianus* and his company drawe fast towarde them, they beganne to assayle hym with stones and arrowes, but *Sabianus* settyng lyght at them, vrged the Iewes. Shortly one of the Iewes met with hym, and gaue hym suche a blowe, that he felled hym to the grounde: yet gate he vp agayne, and fought for al that

wounde manfully, as one that had rather leaue his life, then to fyght, tyl another Israelite came and slue him out right. Three also of his felowes were killed fighting valiauntly in the place, the other eyght returned to the campe, so sore wounded, that they dyed the next day euery one. Further, other Romanes seeing *Sabianus* acte, and studying to doo the lyke: the next nyght they tooke a counsaple vppon a twentie of them, and agreed to assault the towne. This their enterprise when they vttered to the standarde bearer of *Titus*, he and many other of the Romanes went with them. They all scalyng togeather, and clammeryng vp by the breaches, gate vp vppon the wall, sounded a Trumpet, and gaue a great shoute. The Iewes beyng at theyr rest, as menne oppreſt with hunger and weerinesse, and hearyng this larum and shoute of the Romanes, were woonderfully amazed, not knowyng what the matter meant, or howe they shoulde defende them selues. *Titus* also hearde the shoute: and when he hadde enquired the matter, he chose out certayne valyaunt men, and

ryue towarde the breaches with them. In the meane season the day was broken, and the Iewes ryling from their sleepe, espied *Titus* vppon the walles, and marueyled thereat greatly. The Romanes therefore geathering toward *Titus*, came very thick into the towne, some by the breaches of the wall, and otherssome through the vault, whereby the Iewes were wont nowe and then to make irruptions, and to recouer them selues within the towne agayne. The Iewes set themselues in arap against the Romanes in the very entry of the temple: vpon whom the Romanes ranne with their naked swoordes, for they hadde none other armour, nor the Iewes neyther, beyng so hastyly taken at suche a soden. The battayle waxed very harde and woonderfull behement on both parties, the lyke was neuer seene in Hierusalem, nor heard of in any tyme: for euery man claue harde to his next felowe, and no man coulde flee on no side. Wherefore the battayles wax strong, with clamours and shoutes on both parties: nowe the ioyfull shoutes of the vanquishers, nowe the waylynges on the other

side

syde of them that were put to the worse. The Romanes encouraged and exhorted one another to fight, sayeing, This is the day whiche we haue long looked for. The Iewes agayne tooke hart vnto them, saying, It bootes not to flee hence, but for the glory of the Lord and of his temple, let vs dye manfully, as necessitie constrayneth vs: and so dooyng, we shalbe counted for sacrifices and offeringes. Whiche earnestnesse on both sydes, filled the entrie of the courte of the Lord with blood, that it stood like vnto a poole or ponde. And that fight continued from that morowyng, vntyll that day fours dayes. Then a certaine souldiour of *Titus*, whose name was *Golinus*, a valiaunt man as was any amongest all the company of *Kittiim*, he seeyng the Iewes to preuayle, and to haue the vpper hand of the Romanes, whiche nowe had left of fightyng and fledde, the Iewes pursuing them: in a rage he ranne agaynst them, and met them at the newe wall that Herode buylded, called *Antochia*, dyone them backe, and made them take the entrie of the temple agayne, whereas prealing into the routes of the Iewes, he was sore

wounded

wounded of a certayne Iewe. And when he perceyued him selfe wounded, he would haue lept backe, but stumbled at a stone in the pauement of the court of the temple, and fell downe, where he fought yet styll, tyll a certayne Iewe kylled him outright. He fought in deede very boldly and valiauntly, but vnwarely: for he consydered not his ground wherin he had to doo with the Iewes. *Titus* wayting for *Golinus* returne, and hearyng hym to be slayne, woulde haue gonne him selfe to rescue the rest of his whiche were with him: but his men woulde not suffer hym, fearyng lest he hym selfe shoulde be slayne. The Iewes therefore gate the vpper hande that day, and slue woonderfull many Romanes in that battayle, spoylyng them also (whiche were kylled) of theyr armour. These were the names of the Iewes that made that skyrmishe. Of the company of captayne *Iebochanan*, *Elasa*, and *Iphtach*: of *Schimeons* company, *Malchiah*, and *Iaikob* a prince of the Edomites: and *Arsimon*, and *Iehudah*, of the company of *Eleasar* the sonne of *Anani*. These with their companyons made this slaugh-

ter

ter of the Romanes in the entraunce of the temple, and droue them backe to the *Antochia*, where they kept them vp, that they could not geat out. Wherefore when *Titus* perceyued that the *Antochia* was in the Romanes way, and hyndred them: he caused it to be raced and pulled downe to the grounde. These thynges were done vppon the fifth day of *Siuan*, the thirde moneth, vppon the euen of the solempne festiuall day of weekes, whiche otherwyse is called *Pentecost*, and that was the. 14. moneth from the beginning of *Titus* siege agaynst this citie.

SHortly after, vppon the thyrde day of the feaste of weekes, the Iewes as many as were at Hierusalem, kept holy day, and celebrated the feaste. *Titus* talkyng with hym *Ioseph* the sonne of *Gorion*, went vnto the house of the Sanctuarie, where the seditious and souldiours of the Iewes were gathered togeather, and ralled vnto *Iehochanan* and the rest of the captaynes of the seditious, to whom he spake by the meanes of *Ioseph*, beyng his enterpreter, in this wyse. What

hath

hath this temple offended thee (thou seditious *Iehochanan?*) why hast thou brought vpon it this great cupl and mischiefe? yf so be it thou trust so much to thy strength: come forth to vs with thy men into the feeldes, and we shal fight with thee thy fyl. Is not this your solempne festiual day? why then wyl ye fyght in that place where ye should offer your sacrifices? Ye pollute and defile the sanctuarie of your God & his name, and we spare it, knowyng it is the house of god. And the onely cause why we make warre vpon you, is your stubburne stifneckednesse, that you wyll not submitte your selues to vs, whom GOD hath geuen the dominion vnto, whose wyll ye labour in vayne to disappoynt. Eyther therefore, yf ye wyl fight no more, humble your selues vnder our subiection, that ye may saue your lyues: or els yf ye be determined styll desperately to fight with vs, then geat ye forth from hence, and let vs goe into the feeldes, there to set our battayles in aray. Why wyll ye defile your sanctuarie, and hynder the woorshypping of your GOD? Much more besides this spake *Titus*, partly blamyng

blamyng theyr stubburneneſſe in that they had defiled theyr Temple, and yet ceaſſed not to pollute it more and more: partly with fayre woordes and gentleneſſe, exhorting them to yeelde, admonishing them not to reſiſt ſo mightie an armie, whenas they coulde not doo it without daunger of bitter deſtruction. These and many other thinges *Ioſeph* expreſſed in hebrue to the people, as *Titus* wylled hym, but the Iewes answeared neuer a woorde: for *Iebochanan* had geuen a charge that no man shoulde speake. Then Captayne *Iebochanan* aunswered *Titus* hym selfe, sayeyng, We can offer no kynde of sacrifices more acceptable to God, then to dowe, ieoperd, and habandon our owne bodies and blood for his names sake. Wherefore we wyll dye free in this our Towne, and wyl neuer comme in bondage to serue you. *Titus* made hym aunsweare by *Ioſeph*, saying, This your Citie, I graunt is a holy Citie, & your Temple is most holy, whiche no man doeth denye. But ye haue greeuously synned, in that ye haue polluted the Temple of the Lorde your GOD, by shedding in it the innocent blood of saintes

saintes and prieſtes of GOD, with other moſt godly and holy men. By what reaſon can ye then ſay that you ſhalbe accepted for ſacrifices and offerynges before God? Yea, rather God abhorreth and deteſteth you vterly, when as he requyreth in his ſacrifices that they ſhould haue no default nor ſpot: but ye are al to be ſpotted, ſo that no ſounde place is in you. For tel me (I pray you) yf there be any more abhominable ſpot in man then ſynne, when as he tranſgreſſeth the lawe of GOD as ye haue doone. Neyther is there any wyſedome or intelligence in you. For wyſemen would wyſely beare with the calamities of tymes, and knowe the courſes of thynges. Howe then are ye ſo foolish to ſay that ye are an acceptable and well pleaſyng ſacrifice vnto GOD, when as ye reſiſt the wyll of GOD ſo proudly? But thou *Iehochanan*, and the reſt of the ſeditious captaines that are with thee, tel me, art not thou a mortall man, ſubiect vnto the griefes and vexations of this lyfe, and wormes meate as we be? Shoulde he not diſpleaſe thee that ſhoulde take away a Table or ſuche lyke

thyng

thyng prepared to the honour of thee, and wouldest thou take it in good part, and holde hym excused that shoulde so doo vnto thee? Why then hast thou taken away the sacrifices of thy God out of his Temple, and hast stuffed it with innumerable dead bodyes? who can see or heare this, and abstayne from weepyng, when he shal knowe so many Israelites to haue suffered death by thee, and *Schimeon*, and *Eleasar* thy felowes? Neyther canst thou yet applie thy mynd to ceasse and leaue of thy malyce, and yet neuertheleſſe perſwadeſt thee ſelfe the whyle that God is with thee, and that thou with thy felowes art an acceptable and well pleasyng sacrifice vnto GOD: nothyng percepuyng that your synnes separateth you, and keepeth you asunder more strongly then any Brasen wall. It is true I confesse that it becommeth euery valyaunt man to stande stoutly in the defence of his people, citie, and countrey. *For it is better to dye valiauntly, then to comme into the subiection of his enemie that goeth about to plucke hym from his religion, and dryue hym out of his countrey.* But I came not hyther

for

for that intent, to drawe you from your lande, or to banyshe you out of your lande, or els to destroy it and your cities: but this is the cause of my comming hyther, to offer you peace, and to make a league with you, that you should take vppon you our yoke, and be our subiectes as ye were before. Where dyd you euer heare of a people in al the world, that hath shewed themselues so mercyfull and gentle, both towardes other, and towardes you, as we haue doone? *Hannibal* the captayne of the *Carthaginians*, after he had walked out countrey, and at length was taken by vs, was he not had in great honour and reputation of vs, and with such humanitie handled, that we made hym Kyng of his people? And so dealt we with *Antiochus* the *Macedonian*, and other kynges that we tooke ypsoners. Ye bragge that ye keepe the watche of your God: Why then folowe ye not the example of *Iechaniah* your Kyng? who to saue the Temple of your God from destruction, and lest your people also shoulde be led away into bondage, or be destroyed with the swoorde, peeled hym selfe and his houle into the

handes of the kyng of the *Chaldees*. Why spare you not your owne liues, your citie, and sanctuarie? Nowe therfore hearken vnto me, and I will make a league with you before the GOD of this house, who shalbe a wytnesse betwyxt me and you, by whom I sweare that I will neuer breake this league, neyther doo you any harme, nor spoyle your goodes, nor leade you away captyue, nor yet constitute any ruler ouer you, but a Iewe of your owne nation, euen *Ioseph* the Priest whiche is with me shalbe your Prynce, yf you thynke it good: & al the faythful men also which are with me, shal returne to you home agayne, ye shall inhabite your owne lande, ye shal haue the vse of the fruits therof with peace and quietnesse, without any corruption or alteration of the seruice of your GOD. Wherefore credite me to take a league with you. And that ye may trust me the better, ye shall haue pledges, *Ioseph* a noble man of your countrey, and other prynces & noble men of the Romanes. Come foorth therfore and intreate a peace with vs. bow your shoulders, and humble your neckes to serue vs, lyke as al other nations

tions doo, and as you haue doone your
selues in the tyme of *Nero Cæsar*, that ye
may lyue, and not be destroyed, keepyng
your religion safe and sounde. *Ioseph* the
priest heatyng the woordes of *Titus*, and
his clemencie, in that he was mynded to
spare the Iewes, burst out aloude & weapt
in the presence of the captaynes and of the
seditious very bytterly, but they nothyng
regarded it. *Ioseph* therfore seeyng that
Titus coulde doo nothyng with the seditious, sayde vnto theyr princes, I maruayle
nothyng though this citie tende to desolation and destruction, for I knowe the ende
of it is at hande. But this is it that I maruayle most, that ye haue read the booke of
Daniel, and vnderstande it not, whiche is
nowe fulfylled in all pointes, and yet neuer
a one of you doth marke it. The continual
sacrifice is already ceassed a good whyle
agoe, the annoynted priest is cut away and
put downe. These thynges although they
be most manyfest, yet your hartes canne
not beleeue them. And many other woordes spake *Ioseph*, full of admonition and
consolation, but the Iewes refused to
heare hym. When as he had made an ende

therefore, and the seditious had so hardened their necks, *Titus* turned him, and departed out of Hierusalem, saying, Let vs get vs hence, least they synnes destroy vs. Wherefore he pitched his tentes without the Citie, in the same place where he encamped at the fyrst. For he was afraid both for him selfe and his armie, least they shoulde be circumuented and closed in, and slayne cruelly in so great a Citie as that was. Certaine of the priestes at that time, and of the nobles of the towne, with other godly men, dyd wysely see to them selues, and came foorth to *Titus*, submitting them selues to his mercie, and were receyued of hym peaceably with great honour: whom *Titus* commaunded to be conducted into the land of *Goschen*, where in tymes past the Israelites dwelt, in the dayes of Jacob theyr father, and *Ioseph* Lorde of Egypt. Thyther sent he them, and gaue it them in possession, to them and to theyr heyres for euer, commaundyng a company of the *Chaldees* to safe conduct them, tyll they came to the lande of *Goschen*. *Titus* directed his letter also to the Romane President which was

set

set ouer Egypt, to take pitie of the Iewes that he had placed in the lande of *Goschen*, to sustayne and succour them, and to see that no Romane or other shoulde doo them harme, or anoye them by any meanes. Many other also of the Iewes coueted to goe foorth of Hierusalem, but they were disappoynted by the seditious, that they coulde not doo as they intended. And who can tell whether they were entangled with their owne sinnes, and destenied to destruction with their seditious brethren, when as their handes also were polluted with the crueltie and iniquitie of the seditious? Wherefore the seditious closed vp all the walles about the temple, that none of the Iewes whiche were in Hierusalem myght get out to *Titus*. When *Titus* knewe that many of the Iewes were desirous to flee vnto hym, & coulde not because of the seditious: he went agayne to the place where he was before, & *Ioseph* with him. Whom when the people sawe to be there with *Titus*, they fell a weepyng, and sayde vnto hym, We acckowledge our sinnes, & the transgression of our fathers, we haue all swarued out of the way a-

gaynst the Lorde our God, for we knowe the mercie and gentlenesse of *Titus* the sonne of *Cesar*, and that he taketh pitie vpon vs: but what can we doo, when it is not in our power to flee vnto hym, because of the crueltie of the seditious? The seditious hearyng them talkyng with *Iosephe* in the presence of *Titus*, and that they spake reuerently of hym, and honoured his father, callyng hym Lorde: they ranne vppon them with their drawen swoordes, to kyll them. Then cryed they vnto *Titus*, Deare lord and maister rescue vs. The Romanes therefore made speede to delyuer them out of the handes of the seditious. So tylle there a traye in the myddest of the temple, betweene the Romanes and the Iewes. The Romanes fledde into the place called *sanctum sanctorum*, whiche was the holyest of all, and the Iewes followed after, and slue them euen there. *Titus* standyng without, cryed vnto *Iebochanan*, and sayd vnto hym, Wearest thou, thou *Iebochanan*, is not thy wyckednesse yet great enough? Wylt thou neuer make an ende of thy mischiefe? Where is the honour of thy God? Is it not written in the lawe of

your

your God of the *sanctum sanctorum*, that no straunger ought to come at it, but onely the hygh preest, and that but once a yeere, because it is the holyest of all? And nowe howe dareste thou be so bolde to kyll those that are escaped vnto it? And howe dare you shedde the blood of the vncircumcised therein, whom ye abhorre, and yet mixe their blood with yours? The Lorde your God is my witnesse, that I woulde not haue this house destroyed: but your owne wycked woorkes and your owne handes pull it downe. And would God you would receyue your peace, whiche if it were once doone, we woulde honour this house of the sanctuarie and temple of the Lorde: yea, we woulde depart away from you. But your hartes are hardened lyke iron, and your neckes and foreheades are become obstinate as brasse, to your owne vndooyng. For ye shall cary your owne sinnes, and dye in the lande of the Romanes. I and my fathers house are innocent and gyltlesse of your death, as the Lorde and his temple, in whose presence we stande, shall beare vs witnesse this day. But when he sawe that

none of the seditious gaue any regarde to his woordes, he chose out of the Romanes xxx. M. valiaunt fightyng men, and gaue them commaundement to take and occupie the entrie of the temple, which is a holy court, and determined to goe with them hym selfe: but his nobles would not suffer hym, but wylled hym to remayne vppon a hygh place, where he myght behold his souldiours fight, and when they see thee a farre of, their hartes shalbe comforted, and they shall fight accordyng as thou wylt wyshe them: but come not at the entrie of the temple thee selfe, lest thou be destroyed amongest other. *Titus* followed the counsayle of his captaynes, and went out at that tyme with his menne to the battayle. He made chiefe captaynes of that host of. xx. M. one *Karilius* & *Rastius*, two noble men, whom he commaunded to set vppon the Iewes that nyght, when they shoulde be a sleepe with weerynesse. The Romanes therefore dooyng after his commaundement, set vppon the Iewes. But the Iewes hauyng intelligence of the matter, kept diligent watche, and withstoode the Romanes valiauntly all that nyght.

nyght. But the Romanes were not hasty to fight in the darke, fearyng lest it myght turne to their owne harme. Assoone therefore as it was day, the Iewes diuided them selues, and bestowed theyr companyes at the gates of thentraunce, & fought like men. *Karilius* & *Rostius* beset the temple round about, that not one of the Iewes myght escape out, and so the battayle encreased betweene them for the space of seuen dayes, sometyme the Romanes gettyng the vpper hande of the Iewes, dryuyng them within the entraunce: sometime ẏ Iewes, encouragyng them selues, made the Romanes retyre, and pursued them to the walles of the *Antochia*: In this maner fought they these seuen dayes. Afterwarde the Romanes returned backe from the Iewes, and woulde not fyght hand to hand with them any more. Then *Titus* commaunded the walles of the *Antochia* to be pulled downe further, that there myght be place for his whole hoast to enter. The famine in the meane season grewe more greeuous, so that no foode was nowe left. For the Iewes beganne now to issue out, and steale Horses, Asses,

and other beastes whatsoeuer they coulde catche, euen out of the Romanes campe, that they might vytelle them some meate, and sustayne theyr lynes. Which they dooing oftentimes, at the length the Romans perceyued it, and were woonderfully displeased with the matter. Wherefore they set watche and warde rounde about the campe, lest by the deceipt of the Iewes they shoulde be spoyled of their catell. So after that, the Iewes coulde steale no more from thence. Afterwarde notwithstandyng they armed them selues, & issued out at the east gate, and brake the wal that *Titus* had rayled for his owne safetie, lest the Iewes should issue out vpon a sodaine, and come vpon him at vnwares. A sort of tall felowes therefore of the youth of the Iewes, issued out by the breaches of the wall, and gate vp quickely to the mount Oliuet, whereas they founde Horses, Mules, Asses, and muche other catell, and slaying their keepers, they droue them before them with great shoutes into the towne. The Romanes perceyuyng that, pursued them. Wherefore the young men diuided them selues into two bandes:

the

the one to driue the bootie, and the other to resist the Romanes. So there was a sore fight betweene them, but the Iewes gate the vpper hande, & went their wayes cleare with the pray toward Hierusalem. For the Iewes came forth, constrayned by the necessitie of hunger, and fought for their liuing: the Romanes had no cause to fight, saue onely for shame to see their cattell driuen away before their eyes, for otherwyse they put not their lyues in ieopardie to fight vnto death, as the Iewes did, yet was there many of the Romanes slayne in that fight. The Iewes whyle the Romanes pursued them in vayne, they gate into the towne with their spoyle and pray, and straightway turned vppon the Romanes, and droue them backe, pursuyng them agayne tyll thy came almost to *Titus* campe, whiche when the other Romanes sawe, they came to the rescue of theyr felowes, and pursued agaynst those young menne, to kyl them, or to take them, albeit they escaped to the towne without any harme, saue that they tooke a boy, and brought him vnto *Titus*. He that tooke this lande, was

called

called *Pornas*. So the Romanes preuailed against the Iewes at that time, & for a certaine token of victorie, they had this young Iewe prisoner. *Pornas* that tooke him, was had in great estimation for that acte, of *Titus* and all the Romanes.

Titus apparelled the boy, and committed hym to *Iosephus* to keepe. This boy had a brother amongest them that escaped into the towne, a vyle personage, euyll fauoured, and of a lowe stature, his name was *Ionathan*. He seeing his brother taken prisoner, commeth forth of the toombe of *Iochanan* the high priest ouer against the Romanes, and cried vnto *Titus*, and to all the armie, saying, If there be euer a man among you, let him come forth vnto me, here wyl I abyde him, and fyght with hym vppon this grounde: and ye shall knowe this day whether the Romanes or the Iewes be the better men. The Romanes despised hym, yet durst they not meddle with hym, but sayde, If we kyll hym, we shall neuer be counted the better men for suche an acte, and yf he shoulde kyll any of vs, it shoulde be a great dishonor to be slayne of a wretched captiffe.

captyue. *Ionathan* sayde to the Romans, Howe muche is the manhood of the Romanes to be regarded in our eyes? Haue not you ben slayne and put to flyght by vs? What were you then yf that bandes and companyes of the Gentiles came not euery day to ayde you? yf they had not refreshed you, we had long agoe eaten you vp. We haue destroyed our selues one an other with ciuill warres, so that we are but fewe left, but what are you? Who is so hardy of the best of you all to come and declare his strength, and to fyght with me? I am one of the meanest and outcastes of the Iewes: pycke you out the chiefest and valiauntest man amongst you all, and you shall knowe by and by, whether part is more valyaunt. When *Ionathan* had spoken thus proudly, there came forth one of the most valyauntest souldyers of the Romanes, whose name was *Pornas*, the same that had taken the brother of this *Ionathan*, and brought hym to *Titus*. he came no sooner at *Ionathan*, but he was kylled of hym strayghtway, leauyng behynde hym a diuers inheritaunce to *Ionathan* and the Romanes. To

Ionathan

Ionathan a fame of fortitude and valiantnesse: to the Romanes shame and reproch. When *Ionathan* hadde so slayne the Romane, the Iewes chaunged his name, and called hym *Iehonathan* by an honourable name, and gaue him a scepter of dominion in his hande. But *Iehonathan* when he had gotten this victorie, gaue not the glory to God, but ascribed it to his owne prowesse, and became very proude withall, he was not content with one victorie, but woulde yet prouoke the Romanes, raylyng at them, and callyng for another valiant champion to be sent to hym, that he might kyll hym (sayth he) and declare my force vppon hym. And euen as he sayde so, one of the Romanes, whose name was *Poranan*, stroke hym through with an arrowe at vnwares, and kylled hym. By whose example we may perceyue, *It is euery mans part chiefly to take heede, that when they ouercome their enimies, they reioyce not ouermuche, nor waxe proude for the matter, for who knoweth what ende they shall haue them selues?*

These things doone, the Iewes seing the walles of the temple, and the three walles

that

that compaſſed the towne, to be raced and pulde downe, knowyng alſo that they had no hope left, nor any thing to truſt vnto, they conſulted what was beſt to be doone. There was a great huge houſe ioyning vpon the ſide of the temple that king Solomon hadde buylded, of a great height, whoſe walles alſo the kinges of the ſecond temple had rayſed on height, and had decked it with Tymber of Fyrre and Cedar trees. The Iewes went and annointed euery where the Cedar timber of the houſe with bytumtone and pytche abundantly. So when the Romanes came agayne to the temple to aſſault the Iewes, and purſued them vnto that pallace: they entred the pallace after the Iewes (who went out againe another way) and ſome climbed vp to the batlements of the houſe, other ſet vp ladders to ſcale it. Then reioiſed they wonderfully, ſayeing. The pallace is taken, nowe haue the Iewes no place left to flee vnto for refuge.

Thus when the Romanes had gotten the Palace, and the houſe was thrung full of them, a certaine Iewe a young man, bowing him ſelfe deſperatly to dye, went

went and shut vp the Palace, and set fyre on the gates before appointed with brymstone and pytch. And straightway the syde walles of the house, and the whole buyldyng began to be on a light fyre, so that the Romanes had no way to escape, because the fyre compassed the house on euery syde. The Iewes also stoode in harnesse rounde about the house, least any of the Romanes shoulde escape. Wherefore so many of the Romanes as entred the house, were destroyed with the fyre, which was.xxii. M. menne of warre. *Titus* hearyng the crye of the Romanes that perished in the fyre, made speede with his menne to come and rescue them, but they coulde not delyuer them out of the fyre, it burnt so vehemently, wherefore *Titus* and his weapt very bytterly. The Romanes that were aboue vppon the house, when they sawe theyr maister *Titus* weepe, and the fyre to be betweene them, that neyther coulde come at other, they cast them selues downe headlong from the batlementes of the house, whiche was very hygh, and dyed, sayeing, We wyll dye in *Titus* presence, to gette vs a name thereby.

The

The Iewes kept the gates of the palace: and yf they perceyued any man goe about to escape out of the fyre, or to come downe of the battlementes, them they kylled with theyr swoordes. In that fyre was a certayne noble man of the stocke of kings, whose name was *Longinus*, to whoth the Iewes cryed, and flowted hym, sayeing, Come hyther to vs, that thou mayest saue thy lyfe, and not be destroyed: but he durst not goe out at the gate, fearyng least the Iewes would kyl hym. Wherfore he drew out his swoorde, and thrust hym selfe thorowe before theyr faces. An other noble man also was in that fyre, whose name was *Artorius*, who lookyng forth from the top of the house, saw one of his deare friendes by *Titus*, which was called *Lucius*, to whom *Artorius* called, sayeing, My deare friende *Lucius* geat on thy armour and come hyther, that I may leape downe vpon thee, and thou mayest receyue me. If I dye, I make thee myne heire: yf thou dye, thy children shall inherite my goodes. Wherefore *Lucius* ranne and helde his lappe open at the house side, and *Artorius* leapt downe, and lyght vpon hym with

ſuche waygbt that they both dyed there-with. *Titus* commaunded the couenaunt that they two made before theyr death to be written vpon a ſwoorde with blood, and theyr friendſhyp to be noted in the Chronicles of the Romanes, that it might be an example to al men to learne true frendſhip by. At that tyme therefore the Iewes reuenged them ſelues meetely well vpon the Romanes. The fire brent tyl it came to the houſe of *Chiſkiiah* kyng of *Iehudah*, it had almoſt taken the temple of the Lord: whyche the Romanes ſeeyng, fledde out of the Towne, and gate them to theyr tentes, a great part of them beyng deſtroyed by the cruelitie of the Iewes, ſo that fewe of them remayned, The reſt therefore lay ſtyl in theyr ſiege round about the towne, ſaying, We ſhal not be able to wynne the Towne by the ſwoorde, but rather we muſt be faine to dryue them to yeeld by famyne, wherfore they compaſſed it on euery ſide. In the Towne now had they no victuals left.

THERE was a certayne notable rich Woman at Hieruſalem, of a noble houſe alſo, whoſe name was *Miriam*. her

her dwellyng was beyonde Iordane: but when she perceyued the warres to growe more and more in the tyme of *Vaspasian*, she came vp with her neyghbours to Hierusalem, bryngyng with her not only her men seruauntes and women seruauntes, and all her whole familie: but also her goods and riches, which were very great. When the hunger was greeuous at Ierusalem, & the seditious went from house to house to seeke meate, they came also to this womans house, and tooke away from her by force all that euer she had, and left her nothyng remaynyng. By this meanes she was oppressed with very great hunger, so that she wished her selfe out of the worlde, but her tyme was not yet come to dye. Wherefore that she might slake her hunger, and sustayne her lyfe, she beganne to scrape in the chaffe and dust for beastes doung, but coulde fynde none. She had one sonne, and when she sawe the famine waxe greater & greater vpon her, she layd a side al womanhood and mercie, and tooke vppon her an horrible crueltie. For when she hearde her boy weepe and aske for meate, whiche she had not to geue

hym, she sayde vnto hym, What shal I doo my sonne? For the wrath of God hath enuironned the whole Citie, in euery corner thereof famine raigneth: without the citie the swoorde kylleth vp all, within we stande in feare of the seditious, our enmies preuayle without, in the Towne are fyres, burnynges, and ruines of houses, famine, pestilence, spoylyng, and destroying, so that I can not feede thee my sonne. Nowe therefore my sonne yf I should die for hunger, to whom shoulde I leaue thee beyng yet a chylde? I hoped once, that when thou shouldest come to mans state, thou shouldest haue sustayned myne age with meate, drynke, and cloath, and after when I shoulde dye, to bury me honorablie, lyke as I was mynded to bury thee, if thou shouldest haue died before me. But nowe my sonne thou art as good as dead alredy, for I haue no meate to bryng thee vp withal, because of this great famine & crueltie of the enimies both within and without. If thou shouldest dye nowe amongest other, thou shouldest haue no good nor honorable Tombe as I woulde wyshe thee. Wherefore I haue thought

good

good to chose thee a sepulchre, euen myne owne body, lest thou shouldest dye, & dogs eate thee in ỳ streets. I wil therfore be thy graue, and thou shalt be my foode. And for that, that yf thou hadst lyued and growen to mans state, thou oughtest by ryght to haue nourished me: nowe feede me with thy flesshe, and with it susteyne myne age, before that famine deuour thee, and thy body be consumed. Render therefore vnto thy mother that which she gaue vnto thee, for thou camest of her, and thou shalt returne into her. For I wyll bryng thee into the selfe same shoppe, in the whiche the breath of lyfe was breathed into thy nosethyrlles: forasmuch as thou art my welbeloued sonne, whom I haue loued alwayes with all my strength, be therefore meate for thy mother, an ignominie and reproch to the seditious, that by violence haue taken away our foode. Wherefore my sonne heare my voyce, and susteyne my soule and my lyfe, and goe to the ende that is determined for thee by my handes, thy lotte be in the garden of Eden and Paradise: be thou meate for me, and a rebuke and shame to the seditious, that

they may be compelled to say, *Loe a woman hath killed her sonne, and hath eaten hym.* So when she had thus spoken to her sonne, she tooke the chylde, and turning her face away lest she shoulde see hym dye, she kylled hym with a swoord, and after cut his body into certayne peeces, whereof some she rosted, some she sodde: and when she had eaten of them, she layde vp the rest to keepe. The sauour of the flesshe rosted when it came out into the streetes to the people, they sayde one to another: see here is a smel of rost meate. Which thing came to ỹ knowledge of the seditious at length, who went into the house of the woman, and spake roughly vnto her, Why shouldest thou haue meate to lyue with, and we dye for hunger? The woman made them answeare, and sayde vnto them, Be not displeased, I beseeche you, with your handemade for this, for you shall see I haue reserued part for you. Sye you downe therefore, and I wyl bryng it you, that ye may tast thereof, for it is very good meate. And by and by she layde the table, and set before them part of the chyldes flesshe, saying, Eate I pray you,

here

here is a chyldes hande, see here his foote and other partes, and neuer repoyt that it is any other womans child but mine owne only sonne that ye knewe with me, hym I bare, and also haue eaten part, and part I haue kept for you. Whiche when she had spoken, she burst out, and weapt, sayeing, Oh my sonne, my sonne, how sweete wast thou to me whyles thou yet lyuedst, and nowe at thy death also thou art sweeter to me then hony. For thou hast not onely feede me in this most greeuous famine, but thou hast defended me from the wrath of the seditious, wher ewith they were incensed towardes me, when the smell of the meate brought them into my house. Nowe therefore are they become my freendes, for they syt at my table, and I haue made them a feast with thy flesh. After she turned her to the seditious, and bad them eate, and satisfie them selues: for why (sayth she) shoulde ye abhorre my meate whiche I haue set before you? I haue satisfied mee selfe therewith, why therefore doo you not eate of the flesh of my sonne? Taste and see how sweete my sonnes flesh is, I dare say ye wyll say it is good meate.

What needeth pitie? Ought ye to be more moued therewith then a woman? If ye will in no wyse eate of the sacrifice of my sonne, when as I haue eaten thereof mee selfe: shal not this be a shame for you, that I shoulde haue a better hart and greater courage then you? Beholde, I haue prepared a fayre table for you, most valiant men, why eate ye not? Is it not a good feast that I haue dreſt for you? and it was your will that I shoulde make you this feast. It had been my part rather to haue been moued with pitie of my sonne, then yours: and howe chaunceth it therefore that ye are more mercifull then I? Are not ye they that spoyled my house, and left me no kinde of foode for me and my sonne? Are not ye they that constrayned me to make you this feaste, notwithstandyng the great hunger that I haue? Why then eate ye not thereof, when as ye were the auctours & the causers that I dyd this deede? The Iewes hearyng this matter, were woonderfully smitten into sadnesse: yea euen the gouernours of the seditious, began to stoupe when they heard of this, so that they all in a maner despyed death,

they

they were so amazed at this horrible acte, Many therefore of the common people stale out in the nyght fourth of Hierusalem with all their substaunce, to the Romanes campe, and shewed *Titus* of this, who wept thereat, and was sory for the matter exceedyngly, holdyng vp his handes to heauen, and cryng, Thou Lorde God of the worlde, God of this house, to whom al secretes are knowen, whiche also knowest my hart, that I came not agaynst this Citie as desirous of warres, but rather of peace, whiche I euer offered them, but yet the citizins thereof euermore refused it, although I oftentymes entreated them: And when they destroyed one another by their ciuill dissention, I woulde haue deliuered them, but I founde them alwayes lyke most fierce and cruel beastes, nothing sparyng them selues. And this mischiefe is come nowe so farre, that a woman hath eaten her owne flesh, being driuen thereunto by most extreame necessitie. I haue hearde, and my forefathers haue tolde me all the power that thou hast exercised in tymes past towardes them and their fathers, howe thy name dwelt

amongst them. For thou broughtest them out of Egypt with a strong hande, and a stretched foorth arme out of the house of bondage, to whom also thou diuidedst the sea, leddest them through it drye, and drowndest their enimies in the water: After conductedst thy people thorow the wildernesse, & feddest them with bread from heauen, thou causedst Quayles to flee vnto them, and broughtest out water out of the rocke for them. At length, thou broughtest them into this holy land by great and terrible myracles and woonders. For thou dryedst vp the waters of Iordane, & madest them stande as it were on a heape, tyll they were passed ouer. Thou causedst the Sunne and the Moone also to stay their course for thy peoples sake, tyl they might banquisshe their enimies. Thou wouldest also that thy name shoulde dwel amongest them, and thou gauest them this citie by inheritaunce. Some of them thou choosedst for thee selfe to be Prophetes, whiche myght correct thy people, teache them, and leade them in thy ryght way, to geue them warnyng of miseries folowyng, that they myght take heede of them selues, and

beware

beware of them. Thou stirredst vp wyse men amongst them, to the entent Israel myght knowe what were to be doone. Moreouer, thou diddest choose of them prieſtes to serue thee, and to bleſſe thy people Israel. Certayne godly men of them also thou newedst vnto thee, & in a fierie Chariote thou caryedst them vp into heauen. Thou smotest the tentes of the kyng of *Assur*, and kylledst in them. 185. M. menne. These and dyuers other thynges haue I learned of my forefathers: yea, and *Ioseph* the prieſt, a very wise man, hath told me a great part of the same. And nowe Lorde GOD, this people whiche I haue striuen agaynſt, I wouldе haue sayde they had trusted in thee: but thou seeſt they trust not in thy saueyng health, but in theyr owne swoorde. Thou seeſt also howe proude they be, notwithstandyng thy terrible signes and woonders wherewith thou hast fought on my side agaynſt them, whiche they wyll not acknowledge. They say, there is no man can bryng vs vnder, because the Lorde our God wyll helpe vs, yea although we be wicked: for as muche as for our sakes he rained breade

downe

downe from heauen, diuided the Sea, brought out waters foorth of the harde rocke, and stayed the courses of the sunne, and all for vs. But they consyder not that thou shewdst those signes to their fathers for their righteousnesse sake, and these for their wickednesse thou hast stroken in our warres, to make their lande desolate, and to lay wast their cities, because of the multitude of their transgressions, and howe thou hast consumed them with swoord, pestilence, and famine, that they are fayne to eate the fleshe of their children. And yet for all this, they can not fynde in their hartes to humble them selues before thee, nor to acknowledge thy hande to haue been vpon them for their wicked workes. I also haue not been very earnest vppon them, but haue assaulted them euer gently. If so be it thou wylt not delyuer them into my handes, I wyll geat me hence from these most wycked men, and flee away to saue my lyfe, lest I also perishe in their sinnes, when thou shalt ouerthowe them, as thou diddest ouerthrow *Sodom & Amora*. Wherefore, loe, I wyll geat me out of their lande with speede, lest we be

destroyed

destroyed with them, for our eyes do see *Sedom* that was ouerthrowen in theyr borders. Yea, but this hardeneth theyr hartes also lyke iron, that they say, why shoulde we not be lyke to our fathers in crueltie? For our forefather *Abraham*, when as he had but one onely sonne, he went to sacrifice hym to the Lorde, whom in deede I doo not reprehende for this fact: for why? I knowe not the mysterie thereof, albeit I marueyle howe he hadde no pitie on his sonne. I haue hearde also of a certayne kyng of theyrs, who the same day he set forwardes to the warres, made a vowe to God that he woulde offer a sacrifice, yf he shoulde haue good successe in his warres, and when he returned from the warres, he offered to God his onely daughter, and so performed his vowe that he had vowed vnto God. And hereby I knowe they are men of a stubberne spirite: for whatsoeuer it greeueth them in theyr heades to doe, that they thinke must needes be done, and they are a naughtie people, and most heynous sinners. Wherfore, except thou wylt deliuer thē to me, I wil geue ouer the warres, for I wyl not be slayne with them with-

out

out al indgement. When *Titus* had sayd al these thinges, he commaunded to bring an iron rammie, and to bend it against the newe wall which the seditious had rayled, that they myght batter the wall, and cast it downe. Then came forth many of the nobles of the seditious vnto *Titus*, & made peace with him, whom he placed amongst his chiefe men.

SHortly after, the Romanes set a fyre a certayne gate of the Temple, that was shut, whose doore was couered ouer with syluer: and whyle the tymber of it burnt, the siluer melted and ran vpon the ground. So when the gate was open, there appeared the way whiche goeth to the *Sanctum sanctorum*, or holyest of al. Assoone as *Titus* sawe it, he honoured it with great reuerence, and forbad his people that no man should come nygh it, sayeing, Take heede ye meddle not with this house, tyl we take further deliberation what is to be doone in the matter. Wherore he commaunded proclamation to be made throughout all his campe, in this wyse, Whosoeuer commeth nye this sanctuarie, shal suffer death for it. He appointed also a strong band of

men

men to keepe the temple, that were not ſuſpenſed and vnhalowed by any of his. But his Princes and Captaynes anſweared hym, ſaying, Vnleſſe this houſe be ſet a fyre, thou ſhalt neuer ſubdue this people, foraſmuche as to ſaue it, they bowe them ſelues to dye. Notwithſtandyng *Titus* woulde not hearken to theyr counſaile in this matter, but appoynted of his ſouldiers and ſuche Iewes as had made peace with hym, to keepe warde, geuing them charge to keepe the temple and *Sanctum ſanctorum*, leſt it ſhould be polluted, tyl they had conſulted vpon the matter. The ſeditious Iewes that remayned in Ieruſalem, ſeeyng the Romanes departed from the temple, and leauyng the warres there behynde them, they ranne vpon them with theyr ſwoordes drawne, and ſlue them vp cleane, lettyng neuer a man ſcape. Which *Titus* hearing of, he brought his whole armie thyther againſt the ſeditious, and kylled many of them, the reſt fledde to the mount Sion. The next day the Romanes ſet fire vpon the *Sanctum ſanctorum*, laying wood to the doores that were couered ouer with golde, and then ſet fire in them.

So

So after the gold wark horte, and the tymber of the gates was once brent, the houle of the *Sanctum sanctorum* was open (that all men myght see it) the .ix. day of the fifth
Iuly moneth, which was the very same day that it was opened also in the tyme of the *Caldeis*. The Romanes therefore, when they had gotten that dooze of the *Sanctum sanctorum* once open, and had entred into it, they made great toy, and gaue a great shout, whyles the *Sanctum sanctorum*, was a fyze: which when *Titus* sawe, he made great speede to quenche the fyze, and to saue the *Sanctum sanctorum*, but he coulde not doo it, there dyd so many set it a fyze in so many places. *Titus* therfore cryed vnto them, that they shoulde not doo so: but they would not heare hym. For lyke as a vehement floodde of water breaketh all thynges, and dyppeth them downe before it: euen so with a furious violence the Gentyles russhed vppon the Temple of the Lozde, the fyze flaming nowe and then out of measure. Thus *Titus* cryed vppon them in vayne, wherefore when *Titus* sawe he coulde not refrayne the people from the *Sanctum*

sanctorum

ſanctorum with woordes, he drew out his ſwoorde, blamyng the Captaynes of his owne people, and the other that were not Romanes, he kylled them, for they in time paſt were more wont to ſpoyle the Temple, neuertheleſſe he coulde not ſtay them, nor put them backe. He cryed ſtyll vppon them notwithſtandyng, tyll he was ſo hoarſe that he could crye no longer. The prieſtes which were in the *Sanctum ſanctorum*, withſtood the Romanes ſtoutly, tyll they were no more able to lift vp their handes agaynſt them. Wherefore when the Prieſtes ſawe there was none other ſafegarde left, they lept into the fyre, and diuers other Iewes with them, that had hyd them ſelues in the *Sanctum ſanctorum*, and ſo were all brent togeather: for they ſayde, what ſhoulde we lyue any longer, now that the Temple is brent? *Titus* ceaſed not to ſtrike the people, to chaſe them from the temple, that they ſhould not ſinne agaynſt the *Sanctum ſanctorum*, but no man woulde obey hym, for they were many that ſpoyled the Temple. *Titus* therefore beyng ſo weerie, that all his ſtrength fayled hym, he fel downe vp-

pon the grounde. So when he sawe he preuailed nothing with his crying, he left of forbyddyng them. After that the house of the *Sanctum sanctorum* was brent, Titus rose and entered into it, and sawe the glory and magnificence thereof, and beleeued that it was the house of the Lorde, for as yet the fire had not vtterly consumed al, so that he sayd, Now I wel perceyue, that this is none other then the house of God, and the dwellyng of the God of heauens, neyther was it for nought that the Iewes stoode so earnestly in the defence thereof, nor the Gentyles also dyd not without a cause sende golde and siluer to this temple, from the farther partes of the worlde. For great is the glory of this Temple, and it farre passeth the Temple of the Romains, and all the Temples of the Gentiles that euer I sawe. The God of heauen, whiche is the God of this house, take vengeaunce of the seditious, whose mischeuous and heynous deedes haue brought this euyll vpon it. The seditious that yet remayned at Ierusalem, seeing the *Sanctum sanctorum* to be burnt, they set the rest of the temple a fyre them selues, and all

the

the houses also that were fylled ful of treasure, and all kynde of precious iewels. And where they knew there was yet some vyctuals left, they set it a fyre also, lest the Romanes should haue any commodite by it, saying, Now that the *Sanctum sanctorum* is walked, what shoulde we lyue any longer, and then what neede haue we of any other buildinges or houses? After this, the Romanes quenched the fyre, and set vp their idols and images in the temple, and offered burnt offerings vnto them, blaspheming, raylyng, and mocking at the Iewes and their lawes in the presence of their fooles.

ABOUT that tyme was there a certayne Iewe that prophesied a lye vnto the seditious that remayned yet at Hierusalem, byddyng them to playe the men, and resist their enimies: for now (saith he) shal the Temple be buylded by it selfe without mans handes, that GOD may declare his power vnto the Romanes, whiche nowe glory in them selues that they haue ouercome the Iewes. Therefore yf ye wyll fyght stoutly agaynst the

Romanes, this day shall the Temple be buylded by it selfe. Wherfore the seditious set vppon the Romanes, and slue many of them. So the Romanes enkyndled with yre, handled the people cruelly, kyllyng them lyke sheepe, where they had fauoured them hytherto. All these thynges happened vnto the people, because they gaue credite to the false prophete, and marked not the signes that appeared at Hierusalem. For the yeere next before the comming of *Vaſpaſian*, there was seene a starre ouer the Temple, so bryght, as though a man had had many drawen swordes in his hande at once. And at the same time as the starre appeared in the tyme of the solemne feast called *Paſſach*, that whole nyght the Temple was as lyght and as cleare, as though it had been myddaye, and it continued so by the space of seuen dayes of the feast. The men of vnderstaudyng in Israel knew well ynough, that this was an euyll signe, but the rest of the people interpreted it in good part. The very same tyme also, they brought a Heyffer for a burnt offeryng, whiche when she was led and stroken downe

Easter

that

that they myght dyelle her, she calued a lambe. This myracle (they sayd) likewise made for them, and pretended good. As also this that foloweth, they interpreted to good. There was a certayne gate that was called the East gate, a great and woonderous heauie gate, that was neuer opened nor shutte, but twentie men had ynough to doo about it, the creking of the gimmes and hookes whereof myght be heard a farre of. This gate was founde open without any mans helpe, and they coulde not shutte it, till a great number assembled and ioyned their strength togeather. After this, there was seene ouer the temple, and the *Sanctum sanctorum*, by the space of a whole nyght, a face of a man woonderfull terrible. There appeared also at that tyme fierie chariotes and horsemen, and great beastes in the skye, commyng nigh to Hierusalem, and al the land of Iuda. In the feast also of weekes, the priestes heard a man walkyng in the temple, and sayeing with a great and a woonderfull terrible base voyce: *Come, let vs goe away out of this temple, and get vs hence*: But specially there was

one passyng all these. A certayne man in the citie, of a base and lowe degree, whose name was *Iehoscua*, the sonne of *Chananeiabu*, beganne to crye vpon the feast of the tabernacles with a loude voyce on this wyse. *A voyce from the East, a voyce from the west, a voyce from the foure windes of the heauens, a voyce agaynst Hierusalem, a voyce against the temple, a voyce agaynst the bridegrome, a voyce agaynst the bryde. and a voyce against the whole people.* Thus he cryed very often, so that the citizens of Hierusalem hated him, and said to hym, What cryest thou alwayes this crye? But the gouernour that then was in the citie, forbad the citizens to say any thyng to him, supposing him to be beside hym selfe, and madde. Therefore he neuer left crying for the space of foure yeeres, tyll the warres beganne, sayeing, Wo to Hierusalem, and to the sanctuarie thereof. When the warres were once begun, and the towne besieged, it fortuned as he wandered about vppon the walles cryeing after his olde maner, he addyng this, Wo vnto mee selfe: and with that a stone came out of an engine from the

campe, and smit out his braynes. At that tyme also there was a writing founde, grauen in a stone of old, which the Iewes read: the woordes were these. *What tyme the byldyng of the temple shalbe brought to foure square, then it shalbe destroyed.* Nowe when the *Antochis* was taken and raced by the Romanes, and the walles of the temple were all broken, the Iewes making speede to repayre the ruines and delapidations, without any remembraunce of this scripture, they made the temple foure square. Besides this, there was a scripture found in the wall of the *Sanctum sanctorum* on this wyse,

When the whole building of the temple shalbe foure square, then shal a king raigne ouer Israel, and that king and ruler shall raigne ouer al the lande of Israel.

Some interpreted this vpon the kyng of Israel, But the Priestes sayde, It is the kyng or ruler of the Romanes. The whole armie of the Romanes being nowe comned into the temple, and the Iewes also fledde to the mount Sion: the Romanes set vp their idols in the temple of the Lorde, and

offer sacrifice vnto them, blaspheming and rayling at the Iewes and their God. At that time there came downe to the Romanes, a litle boy of the priestes from the mount Sion, whiche went to a captayne of the Romanes that was keper of the temple, and desyred him to geue him some water to drynke. He tooke pitie of the boy, & bad geue him water. The boy taking the vessell that the water was in, first manke hym selfe, then ranne away with the rest. The captayne ranne after him him selfe, but he wouldе not ouertake hym, of a purpose, because he was delited with the boyes dooyng, wherefore he let hym goe for the nonce: so he gate vp to the priestes, and gaue them drinke. On a tyme when the Romanes were at their sacrifice in the presence of *Titus* their Lorde, certayne of the priestes came and besought *Titus*, that he wouldе not kyl them. To whom *Titus* made answeare, Why doo ye wyshe to lyue nowe, and not rather to dye with your brethren that haue abidden death for the Gods sake of this house? Then *Titus* commaunded his men to kyll them, and

so

so dyed they. After *Schimeon* and *Iebochanan* sent emballadours to *Titus* to require peace: to whom *Titus* made answeare in this wyse, Ye aske this thing to late, and howe commeth it to passe that ye nowe entreate for your lyues, when that of so great a number of people, ye haue lefte none saue a very fewe. When as also ye haue wasted all thynges most cruelly and desperately? Nowe after all these your mischeuous actes, ye require peace, which ye wouldne neuer receyue of me, although I desired you neuer so ofte. For it pitied me to see your people, some to be vexed with hunger, and some to be cast out of the Citie without any buriall. But ye hardened your neckes, and wouldne neuer admit any peace, tyll all the people were destroyed. Therefore *Titus* reprehended them with many other woordes, sayeing vnto them, Tell me you seditious, you wicked and sinfull persons, haue not you slayne the people of the Lorde? you sette his house on fyre, you brought vppon this Citie all this mischiefe. Howe can you therefore perswade your selues, or presume to desire the safegarde of your

lyues? and why wyll ye lyue alone of all the Sages, ryghteous, innocent, godly, and holy menne, whom ye haue slayne without any merrie? Howe may I commit this, not to be auenged of you, that haue done me so much mischiefe? Ye desire lyfe, and yet persiuer and continue in your malice styll, holdyng your swoordes in your handes, and beyng in armes, neuertheleſſe, ye entreate me to saue your lyues. Haue we not nowe taken the citie, and also the temple, and the *Sanctum sanctorum*? haue we not burnt it with fire? What is there left for you to put any hope in? and what lake ye for to remayne? Wherefore cast away your swoordes, and lay away your armour, and then come vnto me and entreate me, and then shall I knowe what I haue to doo, peraduenture I shalbe gratious vnto you, and pardon you your lyues. The captaynes of the seditious, *Schimeon* and *Iehochanan* made answeare to *Titus*, We haue swoorne by the Lorde our God, who is God of heauen and earth, that we wyll neuer beare thy yoke, nor serue thee, nor make appoynct with thee, to be subiect

vnto

vnto thee. Nowe therefore yf it be thy pleasure to shewe vs mercie, suffer vs to goe out of the citie, and we wyll take our iourney into the wildernesse: whiche yf thou wylt graunt vs, we wyl report that we haue found fauour at thy hand: yf not, we wyll remayne in this place to see what we shall determine, and what maner of death we wyl dye.

When *Titus* heard this, he was woonderfully wrath, and sayde, Remayneth the pride of your hartes, and the hardnesse of your neckes yet with you styl, although ye be taken? yet dare ye be so bolde to say, we haue sworne that we wyll not beare thy yoke? Yea, ye haue sworne vnto death, for ye haue despised lyfe, when as your citie is wonne, the house of the *Sanctum sanctorum* is burnt, and no refuge is left you.

Wherewith then can ye put away your ignominie and shame, and what is your hope yf a man myght aske? Then gaue *Titus* commaundement to the Romanes, that they shoulde not omitte any oportunitie to sette vpon the seditious, and by one meanes or other to destroy *Schimeon* and *Iehochanan*,

hochanan. There was at that time a certayne man of the kinges blood, whose name was *Sarach*, he accompanied with al his brethren and sonnes that were there with him of the kinges blood, came downe from the mount Sion to *Titus*, who receiued them honourably, and gently ordred them.

When *Iehochanan* and *Schimeon* vnderstoode that *Serach* and the rest were gone, and hadde yeelded them to *Titus*: they went and set fyre vppon all that was in the kinges palace, that the Romanes shoulde haue no commoditie thereby.

FRom thence they went to the temple, where they founde certayne noble men and captaynes, whom *Titus* hadde put in aucthoritie about the temple, of whom three were chiefe: one captayne of the horsemen, the seconde of the charrettes, and the thyrde of the footemed, hym they kylled, and tooke his companyon alyue. This besought them that had taken hym, that he myght be brought to *Schimeon* theyr captayne:

let

let hym (sayth he) doo with me as he lyst, and in this one thyng let me fynde fauour at your handes. They agreed and brought hym to *Schimeon*, who commaunded his seruauntes, assoone as he was come, to slea hym. But whyle he that was appoynted to this busynesse made delay, and killed hym not by and by, he whypt downe of the byll, escaped, and came to *Titus*, who commaunded hym out of his syght, beyng wroth with hym, that he had not fought vnto death, rather then to be taken quicke. But with the Iewes was he wonderfully displeased, that they had so dispitefully ordered his menne; wherefore he commaunded to kyll all the Iewes, as many as could be founde in the streetes of the Citie, whom he would haue spared before, and caused proclamation to be made throughout all his campe for their safetie. Then dyed many of the Iewes, so that euery place was full of dead bodyes. The men of warre of the Edomites whiche were with *Schimeon*, perceyuyng howe the matter went, they sent Embassadours to *Titus*, to desire peace, and to saue their lyues: which

when

when it came to *Sebimeons* eare, he went vnto them, and slue the chiefe of them, and they? noble men: the rest of the people of the Edomites fledde vnto *Titus*. From that tyme forth, *Titus* commaunded his men to vse no more crueltie vppon the Iewes. Soone after fledde *Iebochanan* and *Sebimeon*. and vpo them selues in certayne caues. The rest of the chiefe men of the Iewes that were with them, seeyng them nowe to be fled, came downe from the mountaine vnto *Titus*, & fell downe vpon they? face before hym vppon the ground, whom *Titus* receyued gently. As for the seditious that were with *Sebimeon* and *Iebochanan*, they fought tyll they all were togeather. Then came forth vnto *Titus* one *Iesus* a Priest, sonne of *Sabatai* the hygh Priest, bryngyng with hym two candlesticks of golde whiche were in the sanctuarie, and the tables of golde, with other vessells of syluer and golde, and also the holy vestures decked with golde and precious stones, all those he gaue vnto *Titus*: who made hym chiefe Priest ouer them that remayned, next vnto *Ioseph* the Priest: for *Titus* gaue

Ioseph

Ioseph auctoritie aswel ouer the priestes and Leuites, as ouer the whole people of the Iewes. Then was *Gorion* the father of *Ioseph* that writ this Historie, brought out of the pryson with his wyfe and chyldren, among whom was one *Bonian*, *Iosephes* younger brother, he was a very wyse and godly priest, by whom GOD bestowed many benefites vpon the Israelites. For *Titus* left hym at Hierusalem, and tooke hym not with hym, as he did *Ioseph*. *Iosephes* father lyued after the citie was taken. 20 monethes, and died. They tooke then also one *Phineas* a Priest, who was Keeper of the Treasure house, he bewrayed and detected to the Romanes all the treasures of the Priestes, and theyr Vestmentes: he gaue also vnto *Titus* a moste precious Oyle, with sweete odours and perfumes, and garmentes also of purple, whiche the Kynges of the seconde Temple hadde geuen. Wherefore both this *Phinees* and *Iosua* whom we mentioned afore, transgressed the couenaunt of the Lorde, and offended GOD, in that they delyuered his iewelles to the enimies of his people,

people, whiche they ought not to haue doone, but rather to haue dyed for the glory of the Lorde, as the other Priestes did, which cast them selues into the fyre. Thus was the cite of Hierusalem taken, with all the precious thynges that were therein: and *Titus* went vp to the mount Sion, tooke it, and raced the walles thereof. Vpon a three dayes after, *Iehochanan*, sore vexed with hunger, left his place where he lurked, and came to *Titus*, fel downe afore him, and kissed his feete, saying, Saue me, O Lorde kyng. *Titus* commaunded hym to be fettered with iron chaynes, and when he had caused hym to be carried about the cayre so bounde, and to be mocked of all men by the space of seuen dayes, he commaunded to hang hym, and so gate he a iust ende and yet reward for his cruelte. Afterward came *Schimeon* also forth of his Denne, being driuen with famine, he hadde put on kyngly apparell, and shewed hym selfe a farre of to the Romane hoast: who seeyng hym, were a fraide to goe to hym, but he called vnto them, and askt for some captayne. Then one came forth and sayde vnto

Schimeon,

Schimeon tel me who thou art, and I wyll not kyl thee? *Schimeon* answered therefore, and tolde hym, I am *Schimeon* that seditious Captaine of the Iewes, which haue made you so muche adoo, nowe I beseeche thee shewe me so much fauour as to bryng me to *Titus* thy maister: whiche he dyd. *Titus* therefore when he sawe *Schimeon*, he commaunded hym to be fast bound, and to be led about the whole host, that he might be deluded and mocked. Afterward he was put to a sore death: fyrste his head was stricken of, then he was cut in many peces, and cast vnto dogges. So he dyed an abhominable death, being punished for his iniquitie.

THE number of the Iewes, aswel Citizens as other, that came vnto that feast to Hierusalem, whiche were slayne partly by the Romanes, partly by the seditious, duryng the whole tyme of these warres, was knowne to be a leuen hundred thousande, besydes them whose number was not knowen: Onely they were counted whiche were slayne and buryed. Besydes them, they also

were not reckened, that after the death of *Iebochanan* and *Schimeon*, dyed with *Eleasar* the sonne of *Anani* the Priest. They that were led prisoners by *Titus* to Rome, were sixteene thousande men. *Titus* therefore with *Ioseph*, went to Rome, leauyng *Domian*, *Iosephes* brother at Hierusalem, who was appoynted the chiefe Priest of them that abode there: for that dyd *Ioseph* request of *Titus*, whiche he performed. The seditious were all slayne in that battaple, which they tooke in hand for the peoples sake, and the Temple of the Lord. They also that *Titus* toke prisoners, were put to dyle deathes. For he reserued many to be mockyng stockes in euery citie where he passed by in the way to Rome, and in euery towne he commaunded some to be brought forth and cast vnto the Lions, tyl they were all consumed.

THERE were certaine people at that tyme dwellyng amongst the mountaynes of Arat, that were called Alanites, whose power *Alexander* kyng of Macedonia fearyng, closed them in on euery syde. This people although they had

had no knowledge of the vse of iron nor armour, yet this was theyr maner: that one of them with a great pole burnt a litle at the end, would put to flight a hundred good souldiours, were they neuer so well appointed and armed. Untyl this yeere they were alwayes shut in: but nowe beyng oppressed with a great dearth and famine throughout al theyr lande, they sent Embassadours to the people of Hurkan theyr neyghbours, requyring them that they would open the straightes of the mountaynes, that they might come forth with theyr wyues and chyldren to seeke them foode. The Hurkans graunted theyr requestes, and opened them the entraunces of the mountaynes. So they came forth wanderyng here and there, and spoyling diuers countreyes, tyl at length they tooke theyr iourney towarde the mountaynes of the lande of Madai, where they founde horses, namely in the desart of Madai, amongst the people of Arat. They gate those horses, kept vpon them, and entred the lande of Madai. The president or ruler of the countrey hearyng thereof, fledde vnto the hyghest hylles,

leauyng his wyfe and chyldren behynde hym for haste, he was so afrayde of the Alanites, knowyng they? valyauntnesse. Strayght way he sent to them Embassadours to make peace with them, and he woulde let them haue victuals, vppon this condition, that they shoulde not spoyle his countrey. They made answeare, If so be it he woulde keepe them, and let them haue foode for the space of one moneth, tyl the corne in they? owne countrey were rype, they woulde returne home agayne at the menethes ende. For we desyre not (say they) thy golde or syluer, being men separated from all entercourse and traffique with other people, nor any thyng els then foode we seeke not. This they? requeste the ruler graunted them, and let them haue a certayne grayne called Mil, sodden with one kynde of flesshe or other. The number of them was seuen thousande a hundred and fiftie, and fiue thousande, a hundred and fourtie persons. When the moneth was ended, and the Alanites vnderstoode the corne in they? owne countrey was rype, they departed out of the lande of Padai, accordyng as

they

they had swoꝛne, and returned towarde their owne countrey. And as they were a goyng homewarde, *Mithridates* kyng of Ararat came agaynst them to anoy them, mynding to dryue them from his coastes, lest they should waste his countrey. Therefoꝛe whyle they passed through his countrey goyng towarde their owne, *Mithridates* made warre vpon them, but his men were beaten downe by the Alanites, lyke as Camelles fall vpon the ground when a strong man treades them downe. Then one of the young men of the Alanites in despite put a ropeabout *Mithridates* neck, and drewe him after hym, vnto his great shame. *Mithridates* gate out his swoꝛde, and cut a sunder the rope and fledde. To whom the Alanites lookyng backe, sayde, Goe thy way, geate thee home, and moone no moꝛe warre vppon vs hereafter, foꝛ we were not mynded to waste thy lande, noꝛ yet to kyll thy people. Foꝛ if we had euer entented it, could we not haue done it long ago, when as nothing is betwixt vs & you, but the mountaynes of Ararat? But we were of this mynde, that we should greatly offende to kyll men of our owne shape

and lykenesse. See nowe howe *Alexander*, whiche went about to subdue the whole earth, and to declare his power, closed vs vp within our lande: why? because he was a frayde we shoulde come out vpon hym. But we laught him to scorne when he dyd it. If we had lysted, we coulde haue letted hym from shuttyng vs in, and to make no peace with hym: but we forced not of his dopynges. For it is our custome to keepe vs within our countrey, we seeke none other lande, when as our owne lande is better then any other. It pleased vs well that he enclosed vs, that the cruell wyld beastes whiche are in the mountaynes of Ararat coulde haue no passage to vs. The cause why we came out nowe, was nothyng els, then that we were greeued with a great dearth: and we determined to be no longer from home, then tyll our owne fruites were ryppe, & then to returne, as you see we doo. If we had been minded to winne your land, had we not ben able vtterly to haue ouercome you, & to haue getten the dominion ouer you: but neither ye nor your countrey did euer delite vs greatly, for our maners differ far from yours. Behold ỹ kyng

of

of *Madai*, when he had kept vs for a moneth, we dyd hym no harme, we are not wont to hurt men as ye are, that can not be content with your owne state, but muſt encroche vppon other mens inheritaunce. Nowe therefore goe and returne to your owne countrey, and ſo wyll we to ours, without dooyng you any more harme: wherefore ye neede not be afrayde of vs. So the *Alanites* went home to their owne countreys, haueyng ſlayne of *Mithridates* people three hundred thouſande men, and neuer a one of theyr owne was kylled. *Titus* hearyng of this, was deſirous to goe vnto them, to let them vnderſtande his valiauntneſſe: but he coulde not compaſſe it, becauſe all his beſt menne were ſpent in ỹ warres at Hieruſalem. Wherefore he determined to returne to Rome, after he had taken Hieruſalem, where he abode as yet beſides ỹ *Antochia*. There he had intelligence that diuers of the Iewes were geathered togeather, with whom was *Eleaſar* the ſonne of *Anani* the prieſt, who duryng the ſiege, fled vnto a certayne holde, called *Mezira*, whereupon many of the Iewes reſorted to hym.

Titus hearing this, that many had ioyned them selues to *Eleasar*, fearing lest after his departure, *Eleasar* might frō thence make a rode, and take Ierusalem, and so spill vp all the Romanes, whiche shoulde be no small damage to the Romane Empire. Wherefore he made out agaynst him, and sent thyther one *Silcham* a noble man of Rome, with a great hoast to beseige *Mezira*, but he could not geat it. Wherfore he sent vnto *Titus* for an iron ramme, to batter the walles withall. Which after he had receyued, he beat downe the walles of *Mezira* therwith. The Iewes seeing that, rapsed a great countermure within of wood and timber, which the Romanes set fire in, and burnt. After that, they assaulted the towne from morning til night, at what time the Romanes left of, supposing they were not able to preuayle agaynst *Eleasars* defence in the darke.

Eleasar in the meane season called an assemblie of all the cheife men of the Iewes that were with hym, and sayde vnto them in this wyse. Come hyther ye seede of Abraham, and kingly priesthood, whiche haue vntyll this day euer preuay-

led agaynſt the enimies of God: Let vs heare your aduiſe what is beſt to be done agaynſt this multitude that is cummen vppon vs at vnwares. Ye ſee that at this time chiefly it becommeth vs to folow the courage and valiauntneſſe of our forefathers, wherewith they were in tyme paſt indued. Conſyder moreouer, that euery thyng hath his ende, and there are ſome tymes in warres, when as men are wont to folow ỳ purſute, ſome time to flee from the ſame whom they purſued, and to humble them ſelues before them. *And it is no ſhame to be humbled and diſgraced, when as all thynges haue their determinate ende.* Albeit who ſo is of a haut courage, he muſt ſo eſtabliſhe his hart, that he quaile not with feare, then ſhall he be deemed a valiaunt man: If ye therefore be of that courage that ye feare not death, then wyll I call you valiaunt men, & worthyly: Conſyder the fortitude of *Abraham* our father, and the facte that he dyd: for haupng but one onely ſonne, whom *Sara* bare vnto hym in her age, he neuer ſtaggered nor ſtayed at it to offer him vp to the Lorde God for a burnt offeryng: For he thought

not that he shoulde kyll hym, but perswaded hym selfe most certaynely, that he shoulde promote hym to the lyfe and lyght of the Lorde, forasmuche as for the loue of God, & at his commaundement, he shoulde haue kylled him. May the thing that *Ioschiiahu* the iust kyng dyd, who settyng at nought this wretched lyfe, and aspiring to euerlastyng felicitie, would not auoyde the ieopardie of his lyfe, when as he myght haue done it. For although *Pharao Necho* sayd he came not agaynst him, but against the king of the *Chaldees*, yet woulde not *Ioschiiahu* heare hym, but rather proceedyng agaynst *Pharao* in armes, was slaine in the batayle, and went vnto that great light in the garden of Paradise, whiche is the lot and enheritaunce of the iust. We knowe that in this worlde no man receyueth the rewarde of his righteousnesse, but it is layde vp for hym in the other worlde: where he shall reape the fruite of his righteousnesse, ẏ he hath sowne in this worlde. Neyther dooth long lyfe in this worlde profite a man to the obteynyng of euerlastyng blisse, except he wooyke righteousnesse, & leade his soule fooyth of darkenesse,

into

into lyght: lyke as contrary wyse, shortnesse of lyse hyndreth no man from euerlastyng happinesse, yf so be it his soule haue no defect in those thinges that pertayne to the world to come. For *Abel*, which was slayne of his brother, liued no long life: yet when he had ended it, he obteyned euerlasting rest: But *Cain*, that liued long in this worlde, was a wonderer and a runnagate in this earth, and after this lyse, went to perpetuall miserie. Nowe therefore my brethren, yf we also shall lyue any longer, our lyse shalbe a miserable lyse, and our dayes, dayes of vanitie and trauayle: yea, our soule as long as it shall remayne in this body, it shalbe tossed with great tribulation: but yf it once goe foorth, then shall it reioyce, and neuer be afrayde. And all the dayes that it is in the body, it neuer lynneth weepyng and mournyng: for it is the spirite of lyse, whiche is hedged in within the body, synnowes, bones, and other members, none otherwyse then yf it were bounde with chaynes. The spirite is also that whiche quickneth the flesshe, that is taken of the dust of the earth, for flesshe can

not

not quicken the ſpirite. Beſides this, the ſpirite is that whiche obſerueth and marketh the fleſhe, and ſearcheth the woorkes thereof, ſo long as it is in the body. Yea, the fleſhe can not ſee the ſpirite, but the ſpirite ſeeth the fleſhe alwayes, neyther is there any member of the body hydde from it. The eyes alſo of the body can not perceyue what time the ſpirite reſorteth to the fleſhe, and departeth from the ſame, for the ſpirite of man, whiche is his ſoule, is from heauen: but the fleſhe is taken from the earth. Wherefore the ſoule may remayne without the body, but not likewyſe the body without the ſoule: and when the ſpirite comes to the fleſhe, it viſiteth it as a neyghbour is wont to goe and ſee his neyghbour, and quickeneth it: and when againe it departeth from it, the fleſh dyeth, and if the ſoule wyl folow the deſires of the fleſhe, then this is the death of the ſoule: but if it geue no eare vnto the fleſhe, then ſhall the ſoule come to the light of life, and the fleſhe ſhall dye.

Wherefore the ſoule is glad when it departeth out of the body, lyke as one that hath been bounde, is well apayde when

he

he is dimissed out of prysone. For al the whyle that the soule is kept closed in the flesh, it is as it were a slaue, in most hard & greuous bondage vnder a hard maister. Therfore when it departeth from the body, it is glad, because it must go to the garden of Paradyse. Thus ye see that in this life the soule is compared to a bond seruant and slaue. Much more then this dyd he discourse of the immortalitie and blessednes of the soule before them, which we haue omitted here. And makyng then a digression from that, he lamented and weapt most bitterly for the case of the citie of Hierusalem, saying.

WHere is nowe the citie of Hierusalem, that great and populus Citie? where is that most beautifull Citie of Sion, and that holy Citie which reioyced the whole earth? Oh thou worthyp of Israel, the myrth of our hartes, whyther is thy glory come? where is thy magnificence O Hierusalem? where be the hyls of the daughter of Sion? where be her kynges and princes? where be the kynges that were wont to comme to enquyre of her welfare

welfare in her gates: where are her sages and elders, her young and most valiaunt men, whiche were ioconde and merry in her streetes vpon her Sabbothes and festiual dayes: where is her famous sanctuarie, the dwellyng of the almightie God: where is the house of *Sanctum sanctorum*, the habitation of holynesse, wherein no man might set his foote but the hye priest, whiche in al ages only once a peere entred into it: But nowe, O Hierusalem, thou wast once replenished with people, and renowmed amongst kings, beloued of God, in thee was establyshed the seate of the kingdome of iustice and iudgement, whose streetes were paued with most precious Marble, whose walles glystered and shined with the same stone, whose gates euery one were platted with golde and syluer, whose walles were buylded with great stones moste honourablie, whose Priestes in the middes of the sanctuarie, lyke to angelles of GOD and Princes of holynesse, with sacrifices and burnt offerynges, made the Lorde louyng to thee and thy people. Howe art thou nowe stuffed full of slayne men and carkases, whiche

haue

haue perysshed, some by the swoorde, some by famine? and how are thy sonnes that dwelt in thee, and the strangers also that resorted vnto thee, to honour thy feastes, brought to ruine nowe in thee? Howe art thou fallen from the heyght of thy pryde, and how art thou set a fire & brent euen vnto thy foundations, & art left desolate and solitarie? What eye is so hard that can beholde thee? What hart so stony that can abyde to see thee? How art thou become a burying place of carkases? and how are thy streetes made voyde and destitute of lyuyng creatures? and they which heretofore were replenyshed with lyuyng, are nowe stuffed with dead. How hath the ashes of fire couered thee, that the Sunne can not come at thee? Howe doo the auncient men whiche in tymes past dyd sit in the myddest of thee, in the seat of wysedome, iudgement, and iustice, now they sytte by the carkases of theyr chyldren, to dryue away crowes & beastes from them, hauyng theyr hoare heades besprinckled with dust and ashes, in steede of theyr glory? And those women thy daughters that are lefte, they remayne in the houses of

them

themthat made thee desolate,not that they may lyue,but to be vnhalowed and polluted: who shal see all these thynges in thee, and shal desyre to lyue,rather then to dye: who knowyng thy magnificence that thou haddest of late,and nowe shall see thyne ignominie and the dishonour of the same,wil not chose to dye: And wouldе God we had been dead before,that we myght not haue seene in thee thy reproch: or who would bryng to passe that we myght lacke eyes, that we shoulde not be compelled to see these mischiefes that are in the middes of thee: And beholde we lyue a most sorowful lyfe, for our enimies even nowe afore we be dead,cast lottes vppon our sonnes and daughters, to diuide them amongest them to be their seruantes & handmaydes. When *Eleasar* had ended this lamentation, he spake to the people that was with hym,thus.

NOw therfore brethren and frendes, take compassyon of your selues, your wiues & childyen, with old men whiche be with you : let them not be led into bondage without all mercy , that they be

not

not constrayned to mourne vnder the handes of theyr enimies. For if ye do this, ye lese without all doubt all places that are prepared for you in the world of rightuousnesse, neyther shal ye haue any part in the lyght of lyfe. Yea rather with your owne handes kyll them: For yf ye wyll doo so, they shalbe counted as sacrifices most acceptable vnto God. And that done, we wyl after issue out vpon our enimies, and fyght agaynst them tyll we dye valyauntly for the glory of the Lorde. For we wyll neuer suffer them to bynde vs with bondes and chaynes, as bonde slaues in the handes of the vncircumcised. Neyther wyll we see our auncient men to be haled by the beardes before our eyes most miserably, nor yet our maydes, wyues, and daughters to be prophaned, vnhalowed, & deflowred, nor our sonnes cryeing to vs, and we can not helpe them. For what shall our lyfe auayle vs, after that our lande is desolate, our Sanctuarie rased, the Romanes rauysh our wyues and daughters before our eyes, and oppresse our sonnes with a most greeuous and harde yoke? Nowe therefore it is better for vs to kyll

all our wyues and chyldren, whole blood God shall accept thankefully, as the blood of burnt offerynges, and after we wyll issue out vppon the Romanes, fight tyl we be all destroyed, and dye for the glory of the Lorde our God. These men therfore went and gathered togeather their wyues and daughters, embraced them, and kyssed them, sayeing, Is it not better for you to dye in your holy countrey honorably, then to be lede away into bondage with great ignominie and shame into the landes of your enimies, and be compelled to dye before the idolles of the Gentyles? These sayeinges when the people had heard, they dyoue forth that nyght in great sorowe and pensyuenesse, weeping and making great lamentation: but they all consent with one accorde, that they had rather dye then liue. Therfore assoone as it was day, *Eleasars* companions kylled theyr wyues and chyldren, and cast theyr bodies into the cesternes and welles that were in *Mezirah*, couering & stopping them with earth. Afterward issued *Eleasar* the priest forth of the Towne with al his men, and forced a battayle vppon the Romanes, of whom

the

the Iewes kylled a great number, and fought so long tyll they all dyed manfully for the Lorde God.

BVT *Titus* left a remnaunt of *Israel* in the citie *Iafnah*, and the villages thereabout, and in the citie *Bitter*, and *Aosa*, and their villages: in whiche place *Rabban Iochanan* sonne of *Sakkai* was appoynted chiefe. *Benian* the preest, younger brother to *Ioseph* the preest, was put in auctoritie by *Titus* for *Iosephes* sake, ouer all the Iewes whiche were at *Hierusalem*. At the same tyme was *Raschbag* a prince of *Israel* put to death, and *Ischmael* sonne of *Elischa* the high preest. Moreouer, *Titus* was minded to haue put *Rabban Gamaliel*, father of *Raschag* to death: but *Rabban Iochanan* sonne of *Sakkai* made sute for him, & obteyned pardon for his lyfe. This *Rabban Iochanan* was he that came forth of *Hierusalem*, in ꝑ beginning when *Vaspasian* father of *Titus* came fyrst agaynst *Hierusalem*, whom *Vaspasian* honoured greatly: insomuche as when he returned to Rome, he commended this *Rabban Iochanan* to his sonne *Titus*, commaundyng hym to honour hym, for he perceyued he was

a wyse man. *Titus* raigned two yeeres after he hadde taken Hierusalem, and dyed. He was a very eloquent man, expert in the Latine and Greeke tongue, & writ diuers workes in both the tongues. He loued most entirely iustice and equitie: for he wasted the citie of Hierusalem agaynst his wyll, and beyng compelled thereunto. Yea all the mischiefe that came vpon it, happened through the malice & noughtinesse of the seditious, as we haue touched before.

And thus farre of the warres of the seconde house.

(*)

¶ *Thus endeth the destruction of Hierusalem.*

The tenne captiuities of the Iewes.

The Israelites were ten tymes led into captiuity. Foure times by the hands of *Sanherib*, and foure times by *Nabuchadnezar*, once by *Vaspasian*, and once by superstitious *Adrian*. First inuaded them *Sanherib*, and transposed the *Rubenites*, the *Gadites*, and the halfe tribe of *Manasse*. He tooke away also the golden Calfe which *Ieroboam* the sonne of *Nebat* had made. He led them into *Halah Habor*, to the floodde of *Gozan*, and to the cities of the *Medes*. This captiuitie was in the time of *Pekah*, the sonne of *Remalia*. i *Sennacherib.*

The seconde captiuitie. *Hosea* the sonne of *Ela* remayned, and slue *Pekah* the sonne of *Remalia*. Afterwarde he became the seruaunt and subiecte of *Sanherib* seuen yeeres. Then came *Sanherib* the seconde tyme, and carped away the tribes of *Asar*, *Isachar*, *Zebulon*, and *Nephtali*, of whom he let goe free onely ons of euery eyght. He tooke away also another Calfe that was in *Bethel*. ii

iii Zedekia. After the death of *Ahaz*, raigned *Hizkiahu* his sonne in his steade foure yeeres. The fourth yeere of whose raigne, *Sanherib* came and entrenched *Samaria*, besieging it three yeeres, and at length tooke it, in the firth yeere of the raigne of *Hizkiahu*. So ledde he away the *Israelites* that were in *Samaria*, the tribe of *Ephraim* and *Manasse*. This is the thyrde captiuitie.

iiii *Sanherib peraduenture.* When *Nabuchadnezar* had raigned eyght yeeres, he made warres agaynst *Hierusalem*, bryngyng with hym the *Chuteans* heretickes out of *Babylon*, *Ethiopia*, *Hemates*, *Auim*, and *Sepharuauim*: and as he warred vppon *Iudea*, he tooke in that countrey a hundred and fiftie cities, in the whiche there were two tribes, *Iuda* and *Simeon*, whom he tooke with hym, and caused them foorthwith to be ledde into *Halab* and *Habur*, vntyll the kyng of the *Ethiopians* rebelled agaynst hym, whose kyngdome was on the hinder partes of *Egypt*. Then takyng *Iuda* & *Simeon* with hym, he made warre with the kyng of *Ethiopia*. So the holy and blessed GOD placed them in darke mountaynes. Here was foure captiui-

ties,

ties, whereby teme tribes went into exile by *Sanherib*. There remayned yet of *Iuda*. 110. M. and of *Beniamin*. 130. M. in *Hierusalem*, ouer whom raigned *Hizkiahu*. Moreouer, *Sanherib* came out of *Ethiopia* agaynst *Hierusalem* the fifth time, leauyng with hym. 110. thousande: but the holy Lorde ouerthrewe hym there, as it is written, *And the Angel of the Lorde issuing foorth, smote in the house of Assur*. 175. *thousande menne*. His people therefore was slayne, and no man left but *Sanherib* and his two sonnes, and *Nabuchadnezar*, and *Nebusaradan*. This slaughter was in the fourteenth yeere of *Hizkiahu*. From whiche ouerthrowe, vntyll the time that *Nabuchadnezar* inuaded the Iewes, in the raigne of *Ieboiakim*. were a hundred and seuen yeeres.

The fourth yeere of *Ieboiakim* came *Nabuchadnezar* the fyrst tyme, and caryed away three thousande, and twentie, and three, of the tribes of *Iuda* and *Beniamin*, and of other tribes seuen thousande, all the able men, and all theyr power, binding them with chaynes.

This is the fifth captiuitie.

vi. Seuen yeres after this captiuitie came *Nabuchadnezar* an other tyme, vnto *Dophna* a Citie of *Antioch*, from whence he led foure thousande and fyue hundred of the tribe of *Iuda*, & of *Beniamin* fiftie thousande, of the other tribes seuen thousande. This transmigration made he in *Babylon*, whiche is the fyrst captiuitie.

vii. Furthermore, betwyxt the fyrst bondage and the seuenth, were viene yeeres of the raigne of *Zidkiahu*. When *Nabuchadnezar* had raigned nienteene yeres, he came the third time vnto *Hierusalem*, and ouercommyng *Zidkiahu*, he brent the Temple, and tooke away the pylers, the brasen sea, and the furnitures that *Solomon* made, and all the vesselles of the house of the Lorde, and the treasures of the house of the kyng which was in *Hierusalem*: al the vessel he sent to *Babylon*.

Zedekia.

He slue also of the *Israelites*, 9. C. M. and one, besyde them that were slayne, because of the blood of *Zacharias*. The *Leuites* stoode syngyng a song whyles slaughter was made of them, but they were not able to fynyshe it, before the enimies entred the Temple, and found

founde them standing in theyr place, with Harpes in their hands. Therfore he caryed away in this captiuitie the *Leuites* whiche were of the seede of *Moses*. 6.C.M. whom when the Gentyles had brought vnto the riuers of *Babylon*, they demaunded of the Iewes, *Syng vs a song of Sion*. And by and by they gnawed of the toppes of their fingers with their teethe, sayeing, *How shall we syng the song of the Lorde in a straunge lande?* And the blessed Lorde seeing that they would not syng a song, he loosed them, and placed them on the further side of *Sambatia*. Moreouer, he translated and caryed away. 8.C.and.32. M. whiche were all borne at *Iuda* and *Beniamin*, whereof he left in Hierusalem 6.M. settyng ouer them for theyr ruler *Gedalia* the sonne of *Ahikam*, who was slayne after by *Ismael* the sonne of *Netania*: whereupon the Israelites beyng afrayde, fledde theyr countrey into *Egypt*. This is the seuenth transmigration and bondage.

The. 27. yeere of the raigne of *Nabuchadnezar*, he tooke *Egypt* and *Tyre*, drowned the Iewes that were therein, whiche

biii.

whiche descended of *Amon* and *Moab*, and of the lande bordering vpon *Israel*, vntyll they ledde *Ieremie* and *Baruch* with them into *Egypt*. This is the eight captiuitie. Then the Israelites that remayned alyue in *Egypt*, departed vnto *Alexandria*, and remayned in it vntyll they grewe and encreased vnto many thousandes: and who so sawe not theyr glory, sawe no glory in his tyme. For there was in it the sanctuarie, the aulter, the offerynges, incenses, the ordinaunce of bread, of laces, the houses of studies, and scholes without number, men of great substaunce, rychesse, and power. But wycked *Troganus* made warre vpon them, and slue very many of them. After came *Alexander* agaynst them, who slue also many of them. These are the .8. captiuities or bondages whiche befell in the first house, and tyme of the first temple.

ix. After the desolation of the fyrst house 70. yeeres, *Cyrus* the sonne of *Esther* sent vnto *Nehemia*, *Zerobabel*, *Baruch*, and his whole societie, and they buylded the seconde house. Then after .4. yeeres of the raigne of *Cyrus*, after the house was destroyed, *Ezra* went from *Babylon* with

with fourtie thoulande in his companie, and the Iſraelites were afflicted and vexed vnder *Cyrus*, for the ſpace of.33. yeeres. Then came *Alexander*, the kyng of *Macedonia* and ſlue *Cyrus*, and when he hadde raigned.12. yeeres, he dyed. After hym came foure vſurpers, whiche afflicted the Iſraelites.158. yeeres. But after that the ſonnes of *Haſmonai* came, they ſlue thoſe vſurpers, and takyng the dominion from them, raigned them ſelues. 103. yeeres. Then raigned one *Herode* the ſeruaunt of *Haſmonai*, who kylled his maiſters, and their whole familie, ſaue one mayd whom he loued. But ſhe climpng vp to the toppe of an houſe, ſayde, There is no body lefte alyue of my fathers houſe but I alone: ſo ſhe caſt her ſelfe headlong from the toppe of the houſe, and dyed. *Herode* dyd laye her in Honie, and preſerued her for the ſpace of ſeuen yeeres. There were that ſayde he hadde carnall copulation with her after ſhe was dead. *Herode* and *Agrippas* his ſonne and *Monabaz* his nephewe, helde the kyngdome a hundred and three yeeres. So hath thou foure hundred & three yeeres of the ſecond houſe.

Then

Then came *Vaſpaſian Cæſar*, and *Titus* his wpues ſonne, and walled the ſecond houſe, carying awap *Iſrael* vnto *Rome*. This is the nienth tranſmigration. Moreouer, one *Bitter* remapned after the deſolation and walling of the temple fiftie & two peeres.

After that, *Adrianus* who vſed ſuperſtition with bones, made warres vpon them, and tranſpoſed *Iſrael* from their countrey when he had ſpopled it, conueying them into Spapne. This is the tenth captiuitie.

Haymo. This *Adrian* banquiſhed the Iewes (which rebelled the ſeconde tyme agaynſt the Romanes) with a ſmall and bter deſtruction, forbidding, and not ſufferyng them, in anp wyſe to enter into Hieruſalem, whiche he had begun to fortifie with very ſtrong walles, and cauſed it to be called *Helia*, after his name. He cauſed alſo a Sowe to be grauen ouer the chiefe gate of the citie, and the Iewes vnder her feete carued in ſtone, in token of their ſubiection.

Hiſtoria vtriuſque teſtamenti.

FINIS.

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CVM PRIVILEGIO.